

PSYCHOLOGY FOR EVERYMAN

(AND WOMAN)

BY

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the organisation of orchestras come to be possible—their function as coinage; and the value that is most impressive in Logic and Psychology arises out of their function as ancillary to the study of Science and Literature.

Notice, to begin with, the means by which we are accustomed when travelling to decide any doubts as to our way. There are ordinarily the trodden paths or made roads, the mile-stones and the sign-posts. If notwithstanding these we are still left unsatisfied, we may perhaps guess the direction in which our destination lies by the outline of hills that are known to shadow it, a spire in daylight, or lights that at night struggle from some intervening suburb. Even at sea, so long as the coast is near, we may take bearings by landscape or buildings. We shall all remember the narrative of a certain mariner :

“The ship was cheered, the harbour cleared,
Merrily did we drop
Below the kirk, below the hill,
Below the lighthouse top.”

But whither the mariner must hasten there is no lighthouse or hill or kirk. One spot is

much like another, or changes its vesture of foam and swirl beyond recognition. There is only the sky and the sun, or at night the stars. It is from these, if clouds do not interpose, that the seaman, with help of astronomical instruments and tables, judges his whereabouts ; and the information they yield he distinguishes as "Observed Reckoning." And to supplement Observed Reckoning and supply its place when clouds forbid it, he has another resource, which he calls "Dead Reckoning." The spot he started from twenty-four hours ago, the changes of direction in his steering, the length of time and speed in each direction, the leeway made, have been written hour by hour in the log-book, and furnish data independently of sun and stars.

Reconsidering now the emergencies of travel on land, we may recognise there also a method which is in some degree like the seaman's Dead Reckoning. Suppose we are in a city where the streets and buildings are unfamiliar and can furnish us with no clue. We might stop while wandering, and calculate in such a way as this: I started from a certain place, I walked so far, turned square to the right,

walked so far, turned sharp to the right again, and walked not quite so far, then slightly to the left and walked again not quite so far; I must be near the place I started from. This is virtually Dead Reckoning with only memory for log-book. The lines and angles which memory preserves for some minds are dim at best, and as attention slides along them it slips into vacancy and is lost. Were we selecting a guide through unexplored country, we should wish for one gifted with a certain muscular discernment, who could count the fewest increments to a series of steps and note the shadow of turning. And were we bent on ambitious explorations of our own independently of guidance, we should cultivate that discernment with patient art, and envy the carrier-pigeons and migratory birds who are sometimes said to know directions and distances by mere natural instinct. ✓

Now remotely like the seaman's Dead Reckoning and less remotely like the landsman's calculation of locality, there belongs to all who reason a Sense of logical method. Reason is always on the wing, passing through midway truths to some terminus of conviction,

and from this again sighting and seeking new spots where it may pause to believe. And the simple unadorned motion of Reason, apart from all pomp of matter and circumstance, may be resolved into items of effort and direction in the same way that a traveller's progress may be. We may treat the landscapes of truth, however gorgeous, as though they were a treeless desert or the level of the sea; there remains still for us a certain discernment and remembrance of the scheme of intellectual movement. Reason has turned its face now towards Example on the one hand, now towards Essence on the other; it has come from some wide sweep of Law, and converged upon a point of Fact; it has passed from point to point of Fact, and again swept widths of Law; it has taken some byway of Verification, or crossed to some parallel of Analogy; it has pressed forward from the Present to the Future, or has retreated to the Past. When this lord of all truth passes from one ancestral fee to another there is stretch, angle, curve, and every complication of the connective pathway.

And so a student who is reading, say phil-

ology, as he grasps some law of letters, notes that the movement of his ideas is like that he once became conscious of when he mastered some formula of chemical combination, some remark upon the course of history, or some guess as to the affinities of organic life, and is unlike another movement.

If a man wishes to retrace his courses of thought without using his Sense of Method he may do so perhaps unerringly, but he must do it more laboriously. He must recover one by one the several landmarks he has left behind. He is like the mariner returning without log-book or sextant :

“Is this the lighthouse that I see?
Is this the hill? Is this the kirk?
Is this mine own countree?”

But, on the other hand, a thinker with full consciousness of Method, and from whose memory the scheme of any movement he has achieved does not irrecoverably disappear like a furrow from the surface of the sea, has more freedom. Should he suspect that during his advance he has missed some access to relevancy and truth, he may find the crucial spot more easily. The

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Sense of Method enables him to take a bee-line to wherever he wishes. And if I may change the simile and compare him to a mountain-climber, it enables him also to know the highest peak when he reaches it, and to judge whether some rival climber, who signals to him from a separate eminence, is above or below his own elevation. For the Sense of Method is the recognition of the scientific, the estimate of accuracy, progress, and finality in a scientist's convictions, and the measure for his charity towards the beliefs of other persons.

To illustrate the Sense of Method by the sense of motion may seem to be a rather desperate procedure, considering that the sense of motion is itself not often spoken about and not well known. There is a sense, however, which has the advantage of having been much discussed, though it may not be so obtrusively self-evident as the sense of motion is, when we try to identify it in our own minds; and to this also the Sense of Method bears some resemblance. I refer to Conscience, the sense of moral obligation. The purposes and doings of daily life are linked into a continuum, like the system of proved truth or the surface of

our globe. In action, as well as in travelling and in reasoning, we proceed, halt, diverge, retrograde, and so on through the vocabulary of movement. If we guide ourselves in action merely by the things we see and wish for, the passing aims of the hour, we are like a traveller who relies on landmarks only. If we act under ideals of Right, we are like a seaman with his Reckonings, or a pedestrian who avails himself of his sense of motion. And the gist of what is called "moral suasion," the implied rationale of preaching, and the conative root of Religion, is the superiority of this sense of Right as a guide in life to a mere arithmetic which laboriously compares alternative goods. A man may scan the worth of an allurements as carefully as he please, may pierce the shams of temptation, and forecast the retributions that lie in wait beyond his day of indulgence; after all this labour he must still ask, and might as well have asked at once, Is the aim morally good and the action right? Let all the mathematicians calculate for us the value of a piece of business—we cannot dispense with the counsels of simple honesty.

My main concern now is with Method; but

we may well linger over the analogy with morality, because it suggests to us the seriousness of the part which the Sense of Method plays in the drama of intellectual life. We see Conscience in Science, intellectual self-criticism. Upon the air of an inner world of images and inferences a still small voice always pulsates, which no crush of ideas can exclude, no tumult hush into silence. Other ideas may compete among themselves or supersede each other. Vision, for instance, may supply such fit and ready aids to the hourly business of perception as to largely antiquate the slower help of smell or touch. Fluent subtleties of language will fill up a man's hoard of wisdom as richly as the harder evidences of experimental science. The student who is defining for himself his horizon of research, may as reasonably converge his enthusiasms on cases at Law as on plans of education, on political controversies as on apologies for Religion. But no other set of ideas can replace or compare its values with the schematism of Method. Intellectual self-criticism, borrowing the claim made by Bishop Butler on behalf of Conscience, "is not only to be considered as what is in its turn to have

some place and influence . . . but likewise as being superior . . . insomuch that you cannot form a notion of this faculty without taking in judgment, direction, superintendency. Had it strength as it has right, had it power as it has manifest authority, it would absolutely govern the world." The constitution of our nature requires that we bring our whole conduct before the one "superior faculty," our whole understanding before the other. So that within whatever latitude and longitude of truth our thoughts may choose their habitual haunt, under whatever sovereign science they may petition to become naturalised, this native allegiance they can never overpass or disclaim. And as with Conscience so with the Sense of Method, "it does not only offer itself to show us the way we should walk in, but it likewise carries its own authority with it, that it is our natural guide, the guide assigned us by the Author of our nature: it therefore belongs to our condition of being, it is our duty to walk in that path, and to follow this guide, without looking about to see whether we may not possibly forsake them with impunity."

Unhappily, neither the inner government

of Conduct nor that of Reason goes on without a good deal of "looking about to see whether we may not possibly forsake them with impunity." Indeed, some speculative sociologists believe that in the far distant future, if not during nearer centuries, the impulses of men will become so amiable and the amenities of social dealing so delicate, that Conscience will no longer have any useful function to perform and will be erased from the standard pattern of human nature. But until that good time come, and so probably always, our assent will rather be awarded to Butler and to our many contemporary preachers, who urge us to seek a morality higher than the mere interplay of amiable impulses, more restful than internal anarchy, however this be softened by sympathy and sincerity. And even should the perfect time finally arrive and every remembrance and every hope of man be saturate with love, yet still there must be the love that to-day is and the love that yesterday was, and between these two eternal feud, or at least an isolation which empties each life of plan and perspective and silences the harmony of its years. The man

of earth's "crowning race" that is to be, may still be found repeating our nineteenth-century complaint :

"Me this uncharted freedom tires ;
I feel the weight of chance desires :
My hopes no more must change their name,
I long for a repose that ever is the same."

Similarly the mere naturalness of scientific ability, without Sense of Method and logical criticism, is an incomplete ideal. And those scientists who advise us to trust in naïve powers, such as sensitiveness of perception, fertility of imagination, endurance of attention, swiftness of inference, have spoken too soon in the course of mental evolution to find examples and evidences, and, I trust, too late in the course of our racial experiences and sobered expectations to win discipleship. "Multi philosophorum," the poet Milton said in an exposition of Ramus the logician, "suapte ingenio freti, contempsisse artem logicam dicuntur." But for himself, "propter ingenium natura minus acre ac perspicax," he took his place along with Ramus and other famous dullards, and judged that he must learn the

logical art. "*Sibi vel aliis utilissimam*" they considered it, "*sibique diligenter excolendam.*"

There is a question which Butler put to moralists who held Conscience too lightly, which here suggests a question also for pharisaic scientists, whose confidence in native wit is perhaps, like the epicureanism fashionable in Butler's time, too strongly intrenched to be taken by direct assault. "One may appeal," he says, "even to interest and self-love, and ask, since from man's nature, condition, and the shortness of life so little, so very little indeed, can possibly in any case be gained by vice, whether it be so prodigious a thing to sacrifice that little to the most intimate of all obligations—this question, I say, may be asked, even upon the supposition that the prospect of a future life were ever so uncertain." Now if we choose to neglect the exercise and culture of the Sense of Method, what gain can there be in intellectual life to hope for instead? Time and energy may be saved for the cultivation of other powers; some increments of knowledge may occupy the vacancy; the multitude of ideas may be swollen from an extra language, say, or a science. Is this so

great a gain if the multitude consists of groups that stand side by side, each with its own mission and occasion, but isolated, unheedful and unhelpful of the others, one contributing here or there to another merely some further detail, as a foreign language might supply the latest news of discoveries in a science? Would not the greater gain be to unite mere multitude into association, to give system and intercommunication throughout the assemblage of knowledge; so that when once one group had entered some long-sought Canaan of truth, its plan of campaign might become a precedent, and its triumph a hope, for others, and each increment of knowledge as it is found might be converted thenceforth into permanent and general mental capacity? Even while the disciplinary studies of youth are still proceeding, even upon the supposition that they are never to be carried into a life of action, there is little gain in substituting increment for systematisation. And when we remember that studies are meant to furnish us with precedents and plans for use in emergencies of later life, it is so little, so very little, we at most can learn beforehand,

and such immensities and unforeseen specialities of wisdom may be demanded afterwards, that the ripened consciousness of Method is the surest gain we can hope to carry with us.

There is needed, consequently, in University education an art of quickening the Sense of Method. In finding it the analogy with moral obligation which we have been following so long ceases to be useful, the problem of awakening conscience is too complex, and we must return to more elementary similes. The logical art will be something more than the mere incidental practice of Method while pursuing science, and, of course, something more than the praise of Method and grave advice that we notice it. Imagine, then, a lover of music ambitious to perfect his accomplishment. It is not his legitimate plan to set himself from the first to play or sing through the works of the great composers, from easy to difficult, and hope to acquire skill and taste unconsciously in doing so. He must give his hours of separate devotion to the play of the fingers for its own sake, or to the effort of tone production, and he must learn to name the moments and devices of melody and harmony.

The appreciation of Method does not come to us in any different way. Logic isolates from object or content, movement of thought, and compels our separate attention to it. It checks the natural concretion of ideas in order to bring into clear notice formal simplicities. It fans a flame of interest purer even than the much-vaunted Love of Truth, the Love of Reason, and it delivers us from the blur of vision, puzzles of recognition, vain agonies of attempted visualisation, which the Love of Reason shares with other forms of fallible affection.

"I cannot see the features right
When on the gloom I strive to paint
The face I know ; the hues are faint
And mix with hollow masks of night."

To help us Logic brings technical terms and symbolic schemes. It warns us before we look what we must look for ; while we are looking it limns forth the shapes that loom, and when these have sunk out of our sight, it spells to us mystic shibboleths that can recall the elusive phantoms from their vasty deep, and even can make them come.

In the sequence of studies commonly pursued by pupils at our schools and colleges there comes a stage when work is allowed to converge upon favoured subjects, and what is named specialisation begins. Before, however, a final farewell is bidden to subjects which are loved the less, Logic should intervene. It should extract from these the essence of their procedure and preserve it for comparison with the new that is coming. It should secure that the sequence of studies shall place on the mind a cumulative impress of the pervasive features of knowledge. While helping us to remember, it should make us consciously the better to have known and forgotten rather than never to have known at all. And then as the horizon of our researches narrows, and the colours which Nature presents become to the native faculty more same and sombre, these will fall upon an inner eye more resourceful in comparisons and more delicate in recognitions and discriminations. And as scientific and systematic study once for all gives place to the miscellaneous businesses of mature age, our concepts of Method will lie ready, hour by hour and in sudden chances and bewilder-

ments, to flash like searchlights through the dark upon life's chartless shallows.

If our claim for the Sense of Method is good, that it is the Conscience of Science, and for Logic that it is the technique of the Sense of Method, there is a certain fitness in the birth-date of Logic—a date almost as early as the birth of recorded science itself; and similarly in the extensions of Logic, especially on its inductive side, within recent years. And as soon as Science shall have recovered from the breathless wonder of its newer powers, we may hope for still further and more perfect artifice in the confession and delineation of its movements. But instead of our lingering now to review the full programme of contemporary Logic, and to measure its sufficiency or name its deficiencies for the function we have assigned it, I must pass on to bring under your notice another Mental Science more recent in its formation throughout, and presenting an almost equal claim to academic consideration, and perhaps a more than equal need of self-assertion. A helpful introduction will be to first make apology for its youth—a youth which almost amounts to crime, a

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culpable diffidence in disentangling its breath and effort from a maturer body of speculation which has for centuries nourished its germ. It has lain mixed with the substance and subservient to the ambitions, of Philosophy in general.

Great educators in every generation have repeated, as the chief axiom of culture, the legend of the Delphic shrine, *Γινῶθι σεαυτὸν*. And here a science collects and concentrates whatever is known about Self, outlines the structure of the inner world, pictures the colours, lights, and shades that there come and go and perennially return, unearths the root of pleasure and pain, details the sinews of purpose, throws upon a screen, as it were, the spectrum of heaven's brilliance and hell's consuming heat. Surely, one would suppose, this is the science to which the whole of mankind should run. An intellect steeped in this science must be what is meant in the following familiar description :—

“He saw thro’ life and death, thro’ good and ill,
He saw thro’ his own soul,
The marvel of the everlasting will,
An open scroll,

Before him lay : with echoing feet he threaded
 The secretest walks of fame ;
 The viewless arrows of his thought were headed
 And wing'd with flame."

It is a significant fact, however, that the portrait thus painted is not of the psychologist, but of the poet. The poet as well as the psychologist wins fame by revealing to men themselves. Even when he seems most out of and beyond self, and lost in the marvel of nature, it is because nature has become a "magic mirror" in which unfolds a panorama of feeling and purpose, life, death, and an everlasting will. And not only the Poet, but the Essayist, the Novelist, the Historian, even the Etymologist, all work in this way. What they say challenges the faculty of self-knowledge to realise its wealth of ideas and to fill the expanse of Time and Space with its own imagery. And the wealth grows by the spending. Literature returns usury to self-knowledge. We know our personal and secret story more perfectly through comparing it with what is written. Now such learning is more picturesque than the abstractions attempted by systematised Psychology and is to be taken

first, whether by the single intellect or by the racial. This is one cause why Literature has been accumulating so long, while Psychology is only now, if not drawing its first breath, blushing for its first independence. But this is certainly not the whole cause. There are further difficulties in psychological abstraction which are more peculiarly its own. It is not mere picturesqueness or impressiveness that has drawn our visual sense constantly towards the lights and shadows on earth and sky, and yet never for long towards pure sunlight itself. And our inattention here does not arise from such a cause as we noticed in the case of motion, where the object was too shadowy. Here, rather, the object is too overpowering. And Self is not like Method, too dim, but is too dazzling a spot of being. Direct self-knowledge, it has even been argued, is impossible. The moment you watch your thought or feeling, that moment your thought or feeling becomes a blank ; mind cannot look upon itself and live. If you would see the beam, you can only see it thinned of its too concentrated glories, glinting from the facets and textures of historic incident, or frothing from the cloudlets of literary fancy.

Psychology has not been the favoured pupil of gods that Physics has. It has not, almost daily since creation, seen curtains drawn over heaven and breadths of the essential painted across the darkened vault while it looked. Yet without Olympian aid and in spite of the theoretic impossibility of its task, it has now placed in permanent order the spectrum bands of mental life. It has created a standard by means of which the colours of good and evil in history or in literature can be compared. And along with our modern chromatics and spectroscopy of the stars, we shall ultimately be able to say how much of the whole energy of our inner humanity at any time and place has sunk into the absorbent substance of mere circumstance, and how much of it has been reflected as passion and character. And whatever pulsation may reach us from outermost distances we shall be able to guess whether life and soul are there.

It is the distinction of Literature to show mental life in the perfection and accuracy of circumstance and detail. In order to find some rare presentment of the things of the soul we often must travel through long avenues of

incident, and take our view at a spot whence stretch many diverging vistas. There is needed, consequently, a gift of relevancy even richer than in science. While incident and ideals come and go, and language adds to language, book to book, epoch to epoch, there still are persistent elements and laws and ratios of combination. If our intellect comes acquainted with the subjective directly, and can easily and instantaneously suffuse itself with the elemental ideas, it will sweep literary incident without missing essence and permanent interest. The discipline of habitual self-observation and an ordered system of subjective conceptions should do for literary appreciation a service similar to that which the expressed consciousness of method can do for Science. It should enable us to read our lesson—

"As lovers see, to whom each look appears
Familiar long and yet a fresh surprise,
Teaching new beauty to accustomed eyes."

And as soon as we attempt literary criticism, and character or work has to be estimated as a whole, we must explicitly retire from circumstances of detail to central abstractions. The

description of the typical poet which we have quoted above may supply us with an illustrative instance. It is prefaced thus—

“The poet in a golden clime was born,
With golden stars above;
Dower'd with the hate of hate, the scorn of scorn,
The love of love.”

Here our poetic critic has seized upon three conceptions belonging to Psychology—the hate of hate, the scorn of scorn, the love of love—and built them into an emotional type. If we know these and the others which supplement them, if we have once for all identified such sentiments or their rudiment within our experience and marked them out amid the play of kindred and associated turmoils of the mind, and have enumerated the signs of their presence and influence, then we are qualified to name them wherever they may appear. We can recognise that golden clime, write out the warrant of nativity for any poetic aspirant, and humbly attend his footsteps, if we please, along those secretest walks of fame.

While Logic is, as we have seen, the means of directly awakening the Sense of Method,

Psychology is the programme for the development of the power of self-observation. As such we may repeat for it the claims we made for Logic to a place in schemes of education. It should intervene before literary study narrows itself upon more exclusive areas ; and it should bridge the gulf between the study of humanity in books and the stern and life-long perplexities which await a student after he shall have entered on social, commercial, and professional business. When literature has been interpreted in the light of formed habits of psychological observation, and of ideas abstracted from a wider area of mental manifestations than is found within itself, and when it is consequently alive with expectation of new analogues in daily experience, literary learning has been converted into practical wisdom.

But it is the fate of most schemes for the direct and systematic cultivation of a faculty that they find themselves in rivalry with schemes for distributing all available energy among useful applications of the faculty and cultivating it only indirectly. The musician whom we have already referred to is only a specimen of many artists who may be tempted

to forego technique. And the student of Science or of Literature is often encouraged to press forward into the studious dissipation of problem after problem or of book after book without waiting to secure his grasp of underlying methods or conceptions. The pleas for specialism and expertness grow more importunate and offer themselves earlier in student life. Yet in spite of this there are signs that in our contemporary culture as a whole is a trend against the overhaste to be wise. Discipline is here or there gaining on mere Practice, and Theory on mere Empiricism. And even as regards the strictly liberal studies in Science and Literature, the reflective conviction of educationists must surely come to be in favour of a discipline whose function is to perfect these disciplines themselves, and students will learn besides Science to watch the process of Science, and besides Literature to centre within themselves the reference of Literature. And woe be to any over-conventional educationists who shall have taken away the key of this culture, who shall have entered not in themselves, and them that were entering in have hindered.

LECTURE II

THE INDEPENDENT VALUE OF LOGIC .

IN the Lecture preceding we have discussed Logic and Psychology as studies ancillary to other educational studies, contributing a perfection of method and result in these which would not come otherwise. We may now propose the problem whether they have not also a more direct usefulness, whether they can take their place side by side with other sciences and with Literature, claiming values of the same kind, either as qualifications for special spheres of professional duty or as gymnastics for the development of general mental energy. Gold and silver, we mentioned, do not rest in their more formal function as the medium of commerce. Gold may become a circlet, and by the side of ebony or ivory display a richer lustre ; silver may become a flute, and compared with cocoa-wood or ebonite may

produce a crisper tone. Can Logic and Psychology smooth the path of social converse, like Grammar, or strengthen the sinews of attention, like Mathematics?

That we should be effective in the exposition of whatever thoughts we may wish to bring home to the understanding of other people, and that we should issue victorious from our controversies with them, form an aim that may rank side by side with many other of the acknowledged aims of education, and may have an independent value of its own. Exposition and Controversy may in their manner help us to food and comfort, as well as may Engineering or Trade or Languages. Indeed, it is said to have been the emergencies of Exposition and Controversy that first set a value upon Logic and prepared a cradle for the new science at the hearth of ancient culture. And although ours are more hurried days, and the family of sciences has multiplied into a crowded people crying for room to breathe, there is still something of life's good that can only be gained through lucidity and argumentative vigour. Trebatius may justify his professional counsels by the Topics which

Cicero bequeathed him from out of his own despair and overshadowing death ; Hampden's advocate may syllogise the limits of Charles's prerogative before the judges ; Falstaff may "dispute the major" of Prince Henry's wit ; De Morgan may distinguish "Moods" in his demonstration of Science to the people ; Herbert Spencer may swing from "Hypothesis" to "Verification" or from "Data" to "Induction" in his philosophic paragraphs ; and all may gain hearing and speed conviction by means of these technicalities. And at such a moment as when Hampden stood before England's Justice, and the liberties of an Empire seemed to be staked on the cogency of analogies and dilemmas, we logicians might excusably be betrayed into boasts like those of the Athenian Sophists, that we can teach the power of the tongue, and on occasion could make even the worse appear the better cause.

We might be so betrayed, yet a self-betrayal the boasting would certainly be. If there are any teachers of Rhetoric, and if these should take the trouble to spread the praise of logical formulæ, and should borrow from us what goods of our making may please them, we, too, shall

be pleased. But their business is not ours. We aim at the development of a specific faculty of man's inner nature, and though with a shock of pleased surprise we may find other values spontaneously clinging to the details of our work, it is not for these we live; they may some day forsake us for fitter attachments, or we may ourselves brush them aside as casually as we acquired them, in view of our own proper purpose.

Another value of Logic which we have hitherto failed to notice is the bent and habit imparted to the learner's mind through its methods of procedure. Mathematics is the most impressive instance of value of this kind. In mathematics method moves with perfect freedom, and is able to set freely the pattern and standard of mental gymnastic. The raw material for a mathematician's manipulation can at any time be supplied by mere imagination in just the richness and by just the increments that his method requires, and he need not wait for opportunities of observation, as the votaries of other sciences must do. There is only one inevitable shortcoming. Mathematical thought moves in a self-made world and speaks a self-made language, and

the schemes of its activity do not fit naturally and easily on to the world where we are mere creatures and late comers, and where names and predicates must conform to pre-existent fact. Now conceivably Logic might set itself to supply a complementary discipline in which the forms of method shall fill out from time to time with incidents of the real world, spoken in the current language of real life, or in which the forms shall even be delineated in such language. Popular superstition has cherished an expectation that Logic shall be logical, just as the preaching of religion should be a religious office and action. If Logic can be in itself an example of Method, as well as a description of Method, and if it can at the same time speak its meanings in such language as men use in literature and the hourly conversations of practical concern, it may out-rival Mathematics in the task of the direct discipline of Intelligence. Like Mathematics it may incline our intellects to the saving habitudes that make for accuracy. It may repress the inborn impatience of our credulity, and teach belief to wait the slow conditions precedent of its right, and boldly to

seize this right when they are fulfilled. And, unlike Mathematics, it may also familiarise us with conditions of belief that show themselves in all the irregularity of outline and dissolving perspective of real life. The kind of caution trained among clear entities of imaginary number and space might not save us from panic and rashness when we find ourselves amid the irregular creations of a despotic Reality, and outlines that melt away into distance and confusion. A mathematical navigator might be helpless in a tempest or a mutiny. But irregularities and vaguenesses are just the native scenery in which our everyday speech has been born and bred, and through which Logic learns to make its way to the delineation of methodical Thought.

And there are writers on Logic whose chief ambition is to make their science so methodical that it may compare unashamed with the demonstrations of Mathematics, and others who would place it in close attachment to the real, and clothe it in language woven by the mind in converse with the real. The former are not content unless their syllogistic forms are perfectly articulated under canons,

and canons under laws of thought; or they merge the whole traditional scheme of these into more comprehensive symbolic systems, until whatever thing we may at any time contemplate seems to fall mechanically into an ordered place in one vast hierarchy of possible affinities. Unfortunately, the translucency of method is only gained by casting away all actualities of everyday life and language; the symbolic schemes stand outlined in an empty even emptier than the imaginative sphere of Mathematics. Any characteristic discipline can only be provided when the work of symbolic demonstration is over and conscientious students busy themselves in laboriously finding and fitting to the symbols such of our common thoughts as can exemplify them. And, truly, of our thoughts many are "called," but few are "chosen," for such a canonisation. The other class of writers, abandoning futilities of mere demonstration, try to describe the actual structure of knowledge, but with such order and system in their descriptions that each transition shall be a measured step, and the discipline shall come to our intelligence through the work of comprehending and

recognising the meaning and measure of transition. Their readers are not transported into a strange universe of symbols, printer's types and numerals, but are shown the true image of their thoughts pencilled familiarly in expression which Thought has already made its own. The personal discipline is such as may be repeated in Psychology, Metaphysics, Theology, Economics, and, indeed, in all the sciences of spiritual and social activity. But just on this account such a scheme of Logic has no exclusive merit of its own. Providence has not been so chary of favours as to leave the general intellectual efficiency of mankind to the care of a single modern science. And it is not for the sake of any function which Logic shares with other sciences that in these lectures we have undertaken its eulogy.

The value which we have claimed for Logic is one quite independent of its method, or of the grooves of intellectual habit that may be graven into a learner's mind by its study. A physician need not be a picture of robust health; a tailor need not be the glass of fashion; a critic of poetry need not himself write in verse. As a mere device for clearer

description and distinction of the attitudes and ways of Thought, the Logician may resort to proving one form by an appeal to another, or to an artistic graduation of the perfections of our Thought, when we compare one thought with another. But our central aim must be, as we have so often repeated, to bring to birth the nascent consciousness of method, and demonstration and even graduation are only some among other available means. The merit of Logic is not that it is logical, but that it teaches to know the logical; not even that it is systematic, but that it teaches us to recognise the grades of system when we meet with them in other sciences.

It seems that in the now long-departed days of chivalry, should a fair lady's name be questioned, the lot of some knight was to vindicate it with sword or lance. We may suspect that not every such knight ventured into the fray with simple faith in his mission, as did the immortal Count Gismund, and not every lady watching her champion could boast—

“The heart of her content
Was unalloyed by doubt of the event,”

There were champions too judicial in their resentments, like Benedick, who deserved to be told that a lady's vindication was "a man's office, but not yours," and who confessed that the love compelling them was "only within reason."

I fear for myself and for such readers as have approved these lectures so far, that as champions for the fame of Logic we must class ourselves with Benedick rather than with Gismund. Few champions have protested the virtues of the science so mildly as we. We have narrowed its pretensions until the doom of an outcast seems to be impending. We have pleaded, indeed, its service as perfecting the discipline of other sciences. But should these claim self-sufficiency, or should Logic be declared a luxury and other sciences a necessity, does there remain anything further to be said?

Even Psychology has its own domain of truth where it may reign side by side with Literature and Natural Sciences—a realm as august as any other. Like Lot, when the household of Abraham could no longer contain him, it can divide the lands so far as

vision sweeps, and choose its way as other sciences choose theirs. Psychology, indeed, has already annexed within its broad claims a region which at first glance might seem open to Logic, the human faculty for pursuing truth and extending knowledge, its motives, efforts, and fatigues. Psychology only falls short of Logic inasmuch as it does not, as the study of Method must necessarily do, follow with counsel, felicitation, or reproof each story of achievement. It has its own triumphs and despairs, instead of existing in order to weep with them that weep, and rejoice with them that rejoice. Not even within this region, then, can Logic organise and govern as other sciences organise and govern. While

"Science stretches out its arms
To feel from world to world,"

Logic may serve, but nowhere can it reign independently. We might venture to assert that there is no single event or arrangement in the length and breadth of existence, there has not been one since the time when first the world stood fast, and will not be till the elements shall dissolve, which, if it belongs to

Science at all, does not belong to some other science in priority to Logic. Instead of extending our knowledge, Logic aims to be a ceremonial of extensions made by other sciences—a uniformed hireling that waves the flag and blows the trumpet when the Sovereigns of truth go by. Service, indeed, may be better than command, ministry than to be ministered unto. For service partakes of the catholicity and universality that distinguishes what is Divine. We must hope that, in the case of Logic, the humility of function may be somehow compensated for by a width of sphere such as is granted to no single science, nor even to the whole assembly of the sciences.

And this hope, indeed, is the Thesis in which we now proceed to reassert and reinforce the claims of Logic to a place in education. Claims of this kind will be such as to make the classic sneer irrelevant—that God has not made man two-legged and left Aristotle to make him rational. Let Mathematics, Metaphysics, Biology, or other sciences have the pre-eminence in the discipline of Reason, our own science has still the function of making him

conscious of Reason. It is just the truth of the epigram quoted, that points to the true catholicity of the service that Logic may render to Reason. God has left it neither to Logic nor to Mathematics, nor to any other, nor all of the sciences, to make man rational. And this being so, we may inquire whether beyond the scope of all our sciences there lies a sphere of Reason where Logic, perhaps, may still offer its service as well as in the science-schools. When the jealous company of the sciences declines its service, and requires the whole house of educational system for the kindred, it must bow its head and go. Poor Hagar, when her short term of household honour was over, must flee to the wilderness. Is there a wilderness for Logic to flee to?

It has been said that the ultimate question between man and man is, Canst thou kill me, or can I kill thee? And this question, with a broadening out, merges into an ultimate question between man and Nature as a whole, animate and inanimate, Canst thou kill me now, or can I evade thee a while longer? For human life, like other organic life, is a balancing against forces that infringe upon

and threaten an organism, of forces, on the other hand, that arise within the organism to meet them; it may be more than this, but it at least includes this. The gloomy antithesis of man on the defensive, and Nature as aggressive, however poor a summary of the meaning of human existence, may read us a parable of what Science and Thought are and can do. We see these as powers on the side of man; their functions here will also characterise them everywhere; and we may follow up our present problem by taking a view of the part they play in maintaining the vital balance, and by noting how the range of operation over which the influence of Thought extends is wider than the range of Science.

Those of us who have lived in times of war, especially when some disaster has set us asking who is to blame, have learned that there are many links in the chain of military organisation, and that the seats of responsibility may lie at wide intervals from one another. There is the responsibility of the War Office clerk, and that of the general in the field, and that of some sentry who in solitude omits to challenge a

shadow deepening in the night that lies around a camp. And if we compare our life to a defence against powers of destruction, there is a wide gradation of responsibilities stretching between the ordered knowledge implied in education and the long battle-front of hourly perception and decision in practical affairs. From moment to moment our efforts in matters of detail evade the never-silent artillery of Death, and push back a little the fatal advance. Often our movement answers simply and instantaneously, and out of its own untutored energy, some threat of circumstance, as when the knee jerks in response to a light touch from the finger; but as life grows in richness and fullness, the success of our movements comes more and more to depend on the organisation and discipline of our ideas achieved in the quietude of Thought. For Thought might almost be defined as the postponement of, and preparation for, action, and Science, as the extreme limit of time in postponement and of subtlety and completeness in preparation. It is in the study of sciences, at the centre where the armaments of life are organised, that we have been asking that Logic should be allowed

to help. But without a doubt, Science is not the whole of Thought. All through the system of intellectual activity, a radius from this centre will cross many concentric circumferences before it reaches the outer wilds where activity is face to face with Death. And at each interval there is still Thought that has not wholly lost itself in Perception and Action, and the Sense of Method may still hope to become its minister.

In an early period of the history of Science, when it had not taken on the same clearness of outlines and richness of inward organisation as now, a chasm had already darkened between the calm of scientific doctrine and the press and hurry of hourly action, and had become a favoured topic of philosophic literature. Plato pictured the Ideas as dwelling eternally at peace in celestial regions, while the circumstances of each hour of our earthly experience formed and dissolved in bewilderment and turmoil. "When the soul employs the body in any inquiry, and makes use of sight, or hearing, or any other sense, . . . she is dragged away by it to the things that never remain the same, and wanders about blindly, and becomes confused and dizzy, like a drunken man, from

dealing with things that are ever changing. . . . But when she investigates any question by herself, she goes away to the pure, and eternal, and immortal, and unchangeable, to which she is akin, . . . and then she rests from her wanderings, and dwells with it unchangingly, for she is dealing with what is unchanging. And this state of the soul is called wisdom." Our modern sciences dwell in an even more impalpable heaven and more perfect calm. For what the Ideas are when contrasted with Perceptions, Sciences are when contrasted with Ideas. Where shall you find a Science, and who knows its boundaries? It is a mere scheme of comradeship among the Ideas. These love and hate and group and separate themselves, and sciences are their secret rules of comity. If after the way of Plato we "hypostasise" them we must throne them in an altitude of æther, while the winged Ideas float around on the grosser air.

It has been complained of Plato that he failed to show how his eternal entities could put on and off at will the flesh and blood of perceptual circumstance. And yet unless they do so, they can never call to and inspire the

soul. And a Science, even more than a single Idea, is isolated from the interests of human life unless it can

"Draw from out the vast,
And strike its being into bounds."

Thought must incarnate itself at points in Space and pulsations of Time; it must humble itself to the protractor and the pendulum. Yet this is just what Science of itself cannot do, and what no educational system which consists of mere sciences can teach the human intellect as a whole to do. An intellect stored with scientific conceptions and systems should at every challenge of circumstance in times and places, instantaneously survey its organised resources; and it should select for immediate embodiment just those conceptions, out of those systems, and in those values, and to that number and complexity, which will match and balance the emergency. We may know Chemistry, Physiology, and even Pathology, and somewhere in these sciences may hide all the ideas that might meet some onset of disease, and yet we may remain helpless. We may know statutes, rules of evidence,

and human temperaments, and yet may not know the appeal that will win a judgment in some doubtful case. The unchanging comity of ideas which is taught as Science, does not mechanically yield that momentary, unique, unforeknown co-operation of ideas which saves us when Death speaks outside the gates of Life, and which is never twice the same.

In our first lecture we regretted the allure-ment of studies that promise direct guidance for practical and personal aims, and we assured ourselves that, notwithstanding it, the value of the disciplinary and disinterested studies is more obvious to-day than it has ever been. But the prejudice which men of practice feel against these last is in part theoretically justifiable. Success depends on our tact in choosing the rule fit for the occasion, as well as on our ready hoard of rules. There are attorneys who make a boast of the years that have elapsed since they read a law-book, and who yet thread their way through mazes of juristic incident more happily than the university graduate with his class-records and medals. There are physicians who owe more to grey streaks in their hair than to the distinction of

their diploma. Men boldly set the mute impulsions of Experience to overrule the loud counsels of Science for our guidance in the events about which we most care.

The task of our Intelligence in dealing scientifically with the emergencies of practice seems even more formidable than the task of mastering the sciences. There are the expanses of truth to be reviewed, and the relevancies to be selected, and their values to be adjusted. And this when the forces of Destruction have issued a challenge and will not wait our leisure for the answer. Thought must take schematic views, and plan wide-ranging courses, and make swift flights. During the cloistered years of education its paths are smoothed by the perfect organisation which sciences have gained as they passed from mind to mind in successive generations of teachers and thinkers. But not so in the hour of practical decision. Into the heart of our trial scientific teaching cannot follow us, no more than our comrades in life's pilgrimage can go with us across the waters of that final river, or earthly advocates can plead for us in our final account.

Not only does merely scientific education

fail to provide us with the complete faculty of practical success, it also is niggardly in the store of ideas which it leaves open for us to draw from. The round of the sciences cannot be taught to one man. A vast surplus of the knowledge which will aid us in life we must hope to borrow as we need it from other minds than our own. For Physiology we must rely on the Physician, for Law upon the Attorney; shall we say for Divinity upon the Pastor? Our neighbours will fight life's battle for us, and we may reap prosperity where we have not sowed intelligence. But in spite of this, and however happily our civilisation may apportion Life's business, and however deftly it may contrive that in the emergency of the individual the helpers he needs shall be at hand, yet it will always happen that just on the solitary man, and him alone, must fall the task of knowing the emergency and selecting the convergencies of help that should be called for. The physician may be summoned too late, the advocate may find himself enmeshed in his client's errors and admissions. Thought can in no important region of man's welfare be wholly delegated.

And among the wealth of ordered ideas which can be organised beforehand against the emergencies of action are some that do not fall within a Science at all, or at least not within a Science that can be taught. Each man must make the Science for himself, and cannot inquire it from his comrades. The way of personal happiness, of personal acceptability to others, of personal piety, are ways to which all the by-paths of our activity must converge. And yet no one can teach them, no one learn from another. There is a central sanctuary of man's interest, an inner citadel of hope and contentment, that is built for only single-handed defence. And our Thought cannot even postpone until the emergencies of practical decision, like Christiana and her children until the close of their pilgrimage, the hour when it must adventure alone.

The organised but untaught reflection by which each man makes Science for himself, and also the unorganised energy of Thought as it brings its ideas to service along the battle-front of life, form a sphere where logical culture may help while the standard sciences are futile. This is the wilderness to which the weeping

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handmaiden may flee when the doors of the household are shut against her. Too lowly born to share authority, too kindly bred to escape jealousy, she must rear her Ishmael for a kingdom of his own. There is a waste whence he may, if he choose, yet trouble the borders of civilisation, or may command the crossing and recrossing of perpetual commerce.

All along the radial path which leads from Pure Science as centre, through Applied Science and Arts, to detailed work as circumference, the Sense of Method waits to promote intercommunication. It exalts the valleys and makes the rough places plain; and in those spacious heritages of life where no Science comes, nor can come, it repeats its ministry for unsystematised and untutored but still rational Thought. If, indeed, the short years of our schooling are to be engrossed by sciences each of which prepares some few of us to deal with only some special entanglements of Natural forces or for some chosen profession, then Logic has no place. Its unique function forbids it even to be "alternative" with one of these. It is for none of us if it is not for all

But now that the course of our reflections has brought an incidental moment of self-assertion, let us throw off the burden of humility which we have been hitherto wearing. Logic is indeed a mere minister, but it is a minister for all, and as such its function has some kinship with whatever is Divine. It prepares man for the emergencies which must come to him as man, not as mere physician, or lawyer, or clergyman, or other. While stars, stones, trees, do not think, and brutes, if they think, do not become conscious of their thought, man thinks, and may become conscious of his thought, and in becoming conscious he sharpens the edge of his insight and refines the refined gold of his superiority. Conscious Thought is doubly rational; it is the Coronation of what is Sovereign in the whole Creation. We have done too much honour to Sciences in comparing them to kings in contrast with Logic as herald or even as minister. Conscious Reason is King, and Sciences are like mere Barons. And while the Sciences are marking out each his own petty Barony, and spelling out his own local title, Logic is passing the sceptre to the kingly

hand and fitting the crown on the brow; or, like some High Priest of the Hebrews, is anointing with oil the chosen of the Lord.

LECTURE III

THE INDEPENDENT VALUE OF PSYCHOLOGY

IT is under the kindly sunlight of Civilisation that the man who is so fortunate as to live to-day carries on through the allotted span of life his contest with Destruction. He may often remind himself how happy that sunlight is compared with the gloom of primitive barbarism. The terrors of primeval time are softened or dispersed by the accumulations of power and knowledge that come hourly to his aid. There are ready to hand, for instance, a thousand instruments that carry, embodied in form and material, the wisdom of generations. He may possess instruments of perception beyond his own sensitivities—clocks to measure time, scales for weight, thermometers and barometers for heat and storm, inscriptions to verify coinage, labels for food or poison, even pencils that will write out the action of the

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inner organs of his body ; he may possess instruments for manipulation beyond his own muscular powers—machinery for manufacture, houses for shelter, carriages for movement ; he may possess even automatisms that can unite the functions of sensitivity and manipulation, that can perceive without his supervision, and react without the intervention of his own decision. A safety-valve to a boiler both detects and relieves the excess of pressure, and an electric motor may be so constructed that, when the speed of its revolving wheels overpasses what is needed, the increase is felt by inanimate agents waiting to break and diminish the propelling forces.

Again, there lie within the ready reach of his understanding Counsels of Science fitted for his practical needs, though he may not stay to learn their reasons. The laboured thought of many minds has left its fruitage long after the minds themselves have re-merged in the general whole of things. Even in the beginnings of literature, reflective man was enumerating his resources with wonder : "the vein for the silver and a place for gold where they fine it ; the setting of an end to darkness ; the path

which no fowl knoweth; the binding of the floods from overflowing": and was contrasting his "knowledge of natural things" with his ignorance as to matters that could not be so easily taught to man by man.

And again, the living minds around us carry each some stores of knowledge which they may use for the good of all. The trained professions can at any time produce what is wanted from among deep stores of means scientifically pledged to ends. All Physiology and Therapeutics are waiting under the crimson lamp for our sign of summons. Even in the days when our fathers tilled the common acres, one man brought the plough, another the harness, and others the oxen. And Science has now so specialised our lives that we thread all the ways of hourly work through a sweet interplay of co-operation.

Thus Science and Society surround us with the security of a knowledge and energy that are not our own. We view the massed forces of Destruction as though from a hill of Dothan, girdled invisibly by "the chariots of Israel and the horsemen thereof."

Life, we have admitted, is not wholly a con-

test with Destruction, and we admit also that the souls around us are far more to us than allies in our struggle. Life and Soul are, however, that much at least, and in being such they draw an outline of the faculties we need if we are to live and be social. We have to deal not only with the powers of the inanimate, but also with multitudinous powers that look out from human eyes and issue on the world through human muscles as their portals. For good or evil these encompass us every hour. Perhaps the whole worth of life is in our converse with them; certainly they can confirm or veto at will many challenges that come from Death. In the poet's dream that "all men join in noble brotherhood" they stand for hope; in the prayer of the war-worn king, "Let me fall into the hand of the Lord, let me not fall into the hand of man," they stand for despair.

It is the price we have to pay for the confident command of inanimate forces that we surround ourselves with spiritual forces, in their turn a problem of hope and despair. These now must be won to our side, or we must meet somehow the shocks of their hostility. We

must keep our friends true to us, our servants obedient, our masters trustful.

The distinctive businesses of civilised man, commerce, industrial organisation and co-operation, popular government, colonisation, imperial administration, ecclesiastic union, missionary propagandism, education, form a sphere of our action wherein the powers, whether kindly or harmful, are chiefly spiritual. He who would live happily there must fill his imagination daily with the survey of spiritual events, and move in and out among such events with true insight.

Physical forces, it is true, are still the final agents of Life and Death, and spiritual forces are merely intermediaries—heralds to parley with the inanimate, envoys to offer conciliation, champions to fling defiance. But so far as our welfare does depend on spiritual forces, we are under severer disabilities in dealing with them than in the case of physical forces. We cannot detach from the spiritual world, in the way we can from the physical, clear-outlined embodiments which we may set to watch for us such perturbations as are seen by ourselves too vaguely and distrustfully. We can isolate

a column of mercury and set it to watch for us storm and sunshine. But there is no barometer of love nor chronoscope of constancy. There are, of course, signs of the inward, even the abysmal, but the signs are only for eyes that are able to recognise the things, they are mirrors where sight can trace colours and shades according to its own delicacy of vision.

And though the masters of physical science can bequeath their conclusions to minds that need not labour at the recapitulation of evidences, this is because the things they speak of can be more easily identified than in the case of mental science. The things of the mind cannot be pointed at for seeing, nor sounded for hearing, nor handed to us for feeling, in the way that planets may be watched when we are learning their courses, or tones may be sung when we are learning their harmonic composition, or heat may be felt when we are learning its laws of excitation. And in the absence of such devices, the study of spiritual things cannot transmit its hoard of results from age to age, or from mind to mind, so freely as physical

science can. Each learner must begin anew, and take the first lessons of identification. The testament of our fathers is undecipherable, and their wealth is buried with them. We may store our memory with maxims of the wise, and still show a helpless inefficiency amid emergencies and troubles of the soul.

In the "psychological moments" of history, it is always the "glance" that decides men's course for good or evil. Captain Mercer's story of his disobedience to the Iron Duke on the famous field may be read as an instance of how even that living mechanism, the soldier, can only use his own insight when he is dealing with men's minds. The Duke's orders, as Mercer's battery galloped to the support of Brunswick infantry against an onset of Cuirassiers, were: "In the event of the enemy charging home, you retire into the adjacent squares." "I glanced," says Mercer, "at the Brunswickers, and that glance told me it would not do. They had fled, not bodily but spiritually. To have sought refuge among men in such a state would have been madness. The moment we ran from our guns would be

the signal for their disbanding. I resolved to say nothing about the Duke's order, and to take our chance."

Not only must each man achieve his own perception of spiritual things so far as he must deal with them, but, further, he cannot evade or delegate, as he can with physical things, the task of so dealing with them. The physician can take our place in dealing with disease; the engineer with light, shelter, or travel; the agricultural purveyor with food. This happy division of labour is possible because the several forces in the physical world can be manipulated apart from one another, even though not detached from one another. But psychological forces issue from persons, that is to say, from indivisible worlds, and their interplay is beyond all manipulative unravelling or analysis. There is multiplicity of worlds from which forces issue, but there is indivisibility within each world. You cannot call in a specialist to correct error in the several minds you deal with, and another to nurture kindness, and a third to quicken action. It is true that a parent can, for some hours of the day or days of the year, place his children

under the care of the schoolmaster ; a citizen may pay policemen and magistrates to control the criminal ; a litigant may employ a barrister to persuade a jury ; a people may send its ambassadors to win the friendship or ward off the hostility of foreign peoples. But this only lessens the number of the worlds we must individually deal with ; -it does not simplify the tasks that still remain. There remain always some persons with whom each of us must deal. Even within the privacy of the home, and during the few hours of social converse, we are in the presence of all the complex of psychical possibilities, no single danger eliminated, no single favour secured.

This, of course, does not mean that, in our contest with hostile souls, and our conciliation of the more kindly, we may hope for no comradeship or aid. The gloom of life would be too deep were we so solitary in our social ventures. Poor Hero in the "Much Ado about Nothing" found such aid when her own faculties were paralysed by a bolt from the summer blue of love. It was the religious celibate, trained expert in the learning and the art of spiritual power, that took command of her fate and

forecasted, happily, the sequences of spiritual storm and calm.

"So will it fare with Claudio :
When he shall hear she died upon his words,
The idea of her life shall sweetly creep
Into his study of imagination ;
And every lovely organ of her life
Shall come apparell'd in more precious habit,
More moving-delicate, and full of life,
Into the eye and prospect of his soul,
Than when she lived indeed :—then shall he mourn."

But the beneficent fact of comradeship in our dealings with the spiritual, is not a fact of the same order as social division of labour in dealing with the powers of inanimate Nature. It really adds to the burden of our responsibilities rather than divides it, for it means that we must be ready to ward off the harm that threatens our friend as well as our own, and to treat for goodwill towards him as well as towards ourselves—such work as the friendly priest in Shakespeare's play loved and lived for.

If now the audacious question should be placed before us, whether the welfare of man is bound up more closely with knowledge of the spiritual than with that of the physical,

whether the priest is more essential than the physician, the poet than the architect, the business organiser than the artisan, the statesman than the engineer, we shall do best to pass it by without answer.

But there is a less venturesome inquiry that is like it, whether a man should seek first the one knowledge or the other, and for this there is a reply now waiting. A man's brain need not carry within itself all the secrets of the physical world which he wishes to turn to his interest. The diamond king need not be the mining engineer, the convalescent need not be the physician, the preacher need not be the church builder; but the man who would harness the forces of the spiritual to his service must himself know their secret. This one knowledge no person can delegate to another, or borrow from another as he needs it, or buy from another embodied for exchange. His own is all the knowledge he can use, and what he knows of the spiritual is the whole of the spiritual world that he can hope to control. This world, with an infinitude of distinctions and variations, where, when a thing does appear, it waits not the leisure of our compre-

hension, but vanishes irrecoverably, where every outline hides within a bewilderment of change and interruption—this must be grasped by the unaided, undivided mind, or must escape us altogether.

The urgency of spiritual knowledge seems to secure for the study of Humanities the first place in our schemes of education, even amid the modern clamour for the more technical sciences. Language at least must hold its own. It is the essential tool for all workers in the immaterial, the bridge by which thought and wish can pass from spirit to spirit. And there is also an instinctive sympathy with the human which carries us impulsively to History and imaginative Literature, and by means of them multiplies our premonitions of spiritual events beyond those which have grown in the mere course of our personal experience of men. The quick remunerativeness of Language, and the impulse for History and Literature, secure these studies so firmly, that in our first lecture we mentioned very humbly our own waif of the Humanities, Psychology, beseeching for it a place as mere servant in the educational household, such as we had besought for Logic

among the Sciences. We pleaded that it would so quicken the study of Humanities as to refund the time and energy it seemed to steal from them. The unwelcome stranger could live in the household without lessening the portion of true daughters of the house; and lest this plea should not prevail we now proceed to claim for Psychology, as we have already done for Logic, a function of its own, to which even the older Humanities must, if needs be, give some room.

It is not in History and Literature that the primary lessons of spiritual insight are to be learned, but rather beside the cradle, at the hearth, on the playground, in the street, the market, the temple; and when we have quitted schools and tired of libraries, it is among those perennial concerns we must continue to learn, because it is to them we must apply our knowledge. Lessons must come from the eye that swims at some narrative of sorrow, the voice that hardens with some resolve, hands that hang down with some conviction of impotence, and all the sensuous scenery of spiritual presentation, compared with which History and Literature are mere imagery. The latter ap-

peal to a faculty easier than the psychological "glance" at real spiritual incident. They, indeed, weary or bewilder us by their wealth of detail, long avenues of incident through which we must approach a place of prospect, diverging vistas instead of clear outlined presentment. But the avenues and vistas have already been marked out and made by the intellect and feeling of men, and are no longer the untrodden ways or forests primeval of real incident in which the problems of our own life will have their setting. And, again, the weariness and bewilderment still may leave our faculty its leisure; we can keep the page steadily before us while our insight arouses and recruits its energy. The presentations of experience, however, do not wait for our attention; they show and disappear at the moment when they, and not we, may choose. The door of the feast may be shut before our lamps are lighted. Hence there should be in practical life not only, as in History and Literature, an eye for relevancy, but also undrooping lids, an ever-vigilant tension of the gaze, an ever-sensitive visual reflex that looks instantaneously in whatever direction the spiritual may appear.

And no literary enrichment can compensate for a poverty of experiential knowledge. Literature may grow and improve from age to age. By virtue of tradition and record the "dead but sceptred sovereigns" of the understanding may still "rule our spirits from their urns," and youths may proclaim themselves the "true ancients," the "heirs of all the ages," though in the "foremost files of time." The expansions of experience that are added in this way are, however, like the mirror-plated walls that seem to multiply the spaces of a room. It is only the brilliance already suffusing the real room that can be multiplied or reflected from the mirrors. All the varied drama forms that old Polonius rejoiced in could give him no clue to Hamlet's mystery so long as his personal reminiscence and perception fooled him with some mere youthful infatuation as "very like this."

Even, therefore, if the Humanities can be understood without the aid of systematic discipline in self-knowledge they cannot alone make perfect our practical wisdom. There must be personal experience, and personal experience illumined by an independent faculty.

And the new claim we now make for psychology is that, side by side with the Humanities, it shall give meaning and intelligibility to social and spiritual environment, shall be, as it were, a lens for the eye of spiritual perception, and shall spell to us the lessons of our years. Immediate social knowledge as well as literary knowledge derives its life from a double source—on the one hand the panorama of spiritual presentation through which we move, on the other, the store of spiritual ideas which we lavish in interpretation. Education has for long enough busied itself in widening artificially the horizons of the panorama, without pausing to consider whether the eye has reserve power still to follow receding distances or to define the detail of what lies near. It was a great moment in the history of Astronomy when Copernicus first assumed that in the celestial motions it was he watching the stars, and not they, who really revolved. And it was a great moment in the history of Philosophy when Kant, in emulation, assumed that with the wonder of the presentation of the world to human intelligence, what really happened was that the world conformed to the laws of intelligence.

instead of intelligence expanding to receive the world. Our system of Education must make a similar departure; it must turn its face from the panorama of events, towards the inward spring of spiritual knowledge, the deep to which events call and from which the interpretative imagery wells.

The intricate texture of social business in our generation demands with growing urgency that Education shall include direct discipline of our faculty of self-knowledge, and that the systematic process of science shall be employed to refine and increase our store of spiritual recognitions and discriminations. It is written that if we love not our brother whom we have seen, we cannot love God whom we have not seen. And this is only part of the large truth that if we know not ourselves, we can know neither brother nor humankind nor whatever may be Divine. Age-long barriers of race and culture are now fallen, and men of all conditions of birth and feeling must come to understanding with one another, or must wrestle with one another for their foothold on the too crowded earth. Civilisation and Barbarism, Religion and Heathendom, Government and

Anarchism, Privilege and Industry, must make terms, or must join battle where Victory is only less sad than Defeat. If the years of our life could be increased we might learn larger lessons of experience. Youth might be prolonged until Aristotle would allow it to moralise, only that age cannot be deferred until there had been time for the wisdom to be utilised. Psychology comes, a science not with allurements of method, like Mathematics, nor with feats for observation like Physics or Chemistry, but with the specific help for this specific emergency in the history of mankind. There is no obvious beauty in the system of psychological doctrine that we should desire it for its own sake, but the call of a cosmic Providence, Whom shall I send? is answered with, Send me.

When we were stating the case as advocates of Logic we felt how more boldly and largely others had stated it, whom we could not follow. Now, too, we have worded a call for Psychology, which must seem a faint echo compared with what is heard from other advocates. The great educators who have proclaimed that man must know himself were

not thinking merely of busy streets where interests contend or combine. They would have preached their maxim to a Robinson Crusoe on his island, and many a

"Hermit hoar, in solemn cell,
Wearing out life's evening grey,"

has claimed to be their true disciple. There is no counsel that our personal well-wishers are more insistent in giving to us than that which points us to a civil war of impulses within our own souls. We hear such banter as that of the courtier by the amiable queen :

"Fain would I climb, yet fear I to fall."
"If thy heart fails thee, climb not at all."

Or there is the sarcasm of the old lawyer, when his young client confesses love :

"I am in love this time, Sir George."
"Oh, yes ! we always are in love this time."
"I *thought* I was before, but I was wrong."
"Of course ! we never were before."

Or there is the warning of the ancient preacher : "Keep thy heart with all diligence ; for out of it are the issues of life."

Such references come to each of us daily, ranging through all degrees of seriousness.

Sometimes they are impertinences from our fellows in household or in office; sometimes they are the final report of men who have lived as spies for the ever warring spirit of mankind, and have compassed the boundaries of mortal fate, and brought back word of what lies there and beyond. The great educators are among our more serious counsellors. Life is not to them the bare negative of Death, but full of rich positiveness; and, moreover, the powers in the outer world are not to be divided into friendly and hostile on the easy assumptions of our untutored discernment. And the measure of fullness and the password of friendliness are only to be learned from the book and laboratory of the soul itself.

The world might issue from primeval heat and light, and roll through all the changes to final cold and darkness, without quickening a single pulse of interest, but that the soul reacts to its touch. We, too, issue from natal formlessness, and our thoughts and sentiments and wishes stream towards a final callousness and inertness. And that imposing pageantry of the outward borrows its significance from

this reality which is inward. We must gain our own souls, or we lose the world. Let the Creator care for the outer Creation. The first care of men should be to know themselves, and it should be under the full blaze of a noon of self-knowledge that we set our values on the things of the world. As such counsels broaden they become Morality, the plan of action, and the harmony of years; and, finally, they deepen into a Religious assent, that He in whom we live and move and have our being is Himself a searcher of hearts, from whom our innermost secrets cannot be hid.

In these lectures we have been pleading on a lower platform of aspiration. We have taken ourselves as the impulsive creatures of a day, agreed that we will, if we can, postpone the grave and snatch our pleasures as they fleet. Or we would wish our nation to outsell the Germans in the marts, to outspan the Russians in Empire, and to set patterns to America of social system and co-operation. We would, indeed, in the crises of practical decision, even question and control our own selves: this purpose to which we are being pledged, is it firm enough to outlast the strain of hopes

deferred? This motive now so urgent, will it remain to gladden always the life-long tribute we must pay as price for its satisfaction? This stir of our intelligence, is it vigorous enough to give a final answer to the sudden question of this moment?

On such a level of aspiration Omar, prophet of wine and song, might join austere disciples of Socrates, Gautama, or St. Paul. But the solemn voices of Ethics and Religion would overstrain our plea, and give it the compulsion of Fate or Divine Decree. We hear them gladly, but for a while our answer is silence.

LECTURE IV

THE SOURCES AND PLAN OF LOGIC

IT is not the purpose of these lectures to give formal proofs that there is in the intellectual constitution of man the Sense of Method. Perhaps if we could grade our various mental energies in order of their refinement, or could trace the story of their evolution and see threading the ages the special trend, more and more special, which gives earnest of the final Sense of Method, we might clearly identify it when at the last it emerges. We might sit, like Adam, at the feet of some modern Raphael, and learn, in fuller detail than he could, how the substances of Nature—

“In gradual scale sublimed,
To vital spirits aspire, to animal,
To intellectual, to both life and sense,
Fancy and understanding, whence the soul
Reason receives, and reason is her being,
Discursive and intuitive.”

Or perhaps if we could collect from out of the languages of Babel all the words in which thinkers record their achievements and make ready their credentials for the Paradise of fame, we might find some that can be fitted with no meaning until the Sense of Method claims them. Such ways of showing a mental faculty have often been taken by moralists on behalf of Conscience.

But our standard moralist, Butler, has taken another way. He says: "Though there seem no ground to doubt but that the generality of mankind have the inward perception expressed so commonly by the ancient moralists in this manner"—that man is born to virtue—"yet it appeared of use to unfold that inward conviction and lay it open in a more explicit manner than I had seen done." And similarly we in these lectures have been trying to unfold the inward conviction that man is born to Method of Thought, and to open it in a more explicit manner than is sometimes done. Our unfolding is useless, as, indeed, the other ways are also, so long as a critic has within himself no rudiment of such conviction. We are in the same case, then, as an authoritative moralist in

our own century, who confesses, "I at least, do not know how to impart the notion of moral obligation to anyone who is entirely devoid of it." But those of us who have already formed the notion of Method may be of use to one another by speaking it in contexts that may be relevant or distinctive, or in any way that may speed the idea across the chasms of misunderstanding that open between mind and mind. The thesis that mind is born to Method is one that, like Butler's thesis, can be "shown to be true by explaining it," or even by the mere effort of proposing it. And the further thesis that mind may become conscious of Method is only a modest fragment of large assumptions made by everyone who ventures to speak about the things of Mind. It falls within the assumption confessed by one of our latest Metaphysicians, for instance, in these words: "To each of the internal states of the Soul, the Soul can respond with a form of energy which it is impossible to derive from those states, because it does not reside in them alone." To Method the Soul can "respond" with a specific "form of energy." We are not only born to Method, but also born to become

"convinced" of that fact, and to distinguish one method from another.

Method, however, is something more than a mere "internal state of the soul"; and although our reference to inward conviction must be still firmly pressed, it may prove a stumbling-block to inquirers who cannot verify it for themselves or controversialists who will not. Butler did not consider it necessary to write for "a person who found no mystery" in this "way of ancients," and who "without being very explicit with himself, kept to his natural feeling, went along with them, and found within himself a full conviction that what they laid down was just and true." He wrote for persons who felt a difficulty. These "inward convictions" have more of what Milton's Raphael called Intuitive Reason in their composition than of the Discursive, and Intuitive Reason, far from being an easy endowment of careless youth, as readers of Wordsworth, Vaughan, and Plato might imagine, is among the more hard-won prizes of effort and progress. Raphael himself declared Intuition to be a faculty more distinctive of angels than of men. And the aged Apostle in the Desert

considered that it was only his years that had brought him his immediate spiritual assurances.

“Can they share—

They, who have flesh, a veil of youth and strength
About each spirit, that needs must bide its time,
Living and learning as the years assist
Which wear the thickness thin, and let man see—
With me who hardly am withheld at all,
But shudderingly, scarce a shred between,
Lie bare to the universal prick of light?”

What is here said of moral and religious insight is true in plain prose of the consciousness of Method, except that mortality and youth are not the blank barriers they may seem to us in moments of poetic fervour and impatience. With discipline “wearing the thickness thin,” we may forestall the date of our endowment, which Milton and Browning postdated so un-
hopefully.

We have now been dwelling upon the topic of logical intuition, however, not in order to reassure the sceptical or agnostical, but for the incidental reason that in laying down principles and limits of logical study, as we propose to do, we are describing a science that merely creates technical aids for a faculty already

itself made in us. We have been affirming that there is a perception of Method. And Logic sets forth the details and varieties of the perception in technical expression. It does not make conviction, but helps to make it permanent, as the cooling of heated metal may perpetuate the impress of a mould. The function of Logic is related to the function of the inward perception itself in the same way as all the forms of language are related to the various work of Thought, a way that was outlined by Sir William Hamilton in some similes that have become classic. "Words are the fortresses of thought. They enable us to realise our dominion over what we have already overrun in thought, to make every intellectual conquest the basis of operations for others still beyond. . . . In tunnelling through a sandbank it is impossible to succeed unless every foot, nay almost every inch, in our progress be secured by an arch of masonry before we attempt the excavation of another. Now, language is to the mind precisely what the arch is to the tunnel."

If any critic of our assertions is so stubborn as to demand proof, not only that there is a

Sense of Method, but also that Logic helps it, the proof must be drawn from large convergencies of lessons in experience, and of deductive expectations, contributed by many departments of truth ; and perhaps the place of honour in our array of contentions would be given to this law of the help afforded by language to all efforts of thought, and so of Logical perception also. And words and symbols are the aid, and the only aid, that can do for the perception what may be done for outward observation by the deft arrangements and manipulations of experimentalists. Logical Science, it is true, does not undertake to present for contemplation unfamiliar things and occurrences, as our museums and laboratories do ; but it stimulates and sharpens the perception that is already busy with its proper objects, and steadies the randomness of natural vision.

We are now interested in all this chiefly because there must be a difference in licence and responsibility between a study that traverses areas of unfamiliar fact and one that only deepens and fastens outlines already discernible. And we proceed to ask especially, What kind and elaboration of structure have

we the right to expect from a science whose aims have been limited as we have limited those of Logic?

The commander of an army, when he starts on an adventure, must consider whether with his ten thousand he can meet the twenty thousand of an enemy. If he cannot, he had best omit the adventure altogether. The commercial capitalist, when choosing between several alternative investments, must consider in which of them his capital will go far enough to secure returns. There are enterprises—the sinking of a mining shaft, the draining of a marsh, the laying of a railway—which may absorb a certain limited outlay without yielding any profit whatever. And our schemes of study also, may contain subjects which will not recompense us for labour unless an adequate period of time and an adequate measure of energy are spent over them. It would be useless for a student to seek the feeling of style in a foreign literature if he had only time to learn a vocabulary. But in the case of Logic it is a happy fact that a study which promises to smooth for us all the various paths and practices of inquiry, and which appeals to

all our various intellectual hopes indifferently, also exacts from the learner no rigid minimum of sacrifice, makes no exclusion of persons and imposes no tests. Logic is not reserved for bloated capitalists of time and energy; it renders from the beginning a meed of profit to each increment of effort as soon as this itself is given. Our natural Sense of Method is already waiting before the study begins, and will welcome the first advances. A country that is conquered need not be covered at once with fortresses; a fortress here or there is something. Even a tunnel need not be arched from inlet to inmost reach and from base to roof before the spade can do a further stroke, for the earth is not all a sandbank. Our intuition can hear the summons, although tentative and brief, to make itself vocal. It is like the instinct to worship and the legislation of the heart, to which St. Paul appealed in the Roman world, and which he knew would hear the testimony of righteousness and judgment to come. No evangelist would lay down a standard of elaboration which revealed Religion must reach before it can influence the spirit. And though Thought is so dependent, that in the absence

of words it may be engulfed in the very commotion of its birth, yet who would regret the first social shouts of primeval man because they were not the music of Miltons and Tennysons?

There need be, therefore, no fear lest the learner of Logic should waste his early effort over prolegomena profitless as a lost battle or an unfinished mining shaft. Our fear should be rather of encountering, as we advance in the study, a law of diminishing returns, like that in agriculture, where successive increments of capital spent on land soon cease to bring the normal reward, and become less and less remunerative. The danger of diminishing returns suggests two principles of judicious thrift in our plans of study.

In the first place the elaboration of our logical acquirements should be moderated according to the stages of advancement in our general intellectual fortunes. Outlines and elements, when the prospect of University programmes first opens before us, distinctions and refinements as programmes pass into achievements. Sense of Method cannot work when there is no work of Method itself, and

the technique of its development must meet with a feebler response as soon as it overpasses a due proportion to the development of Method itself. The professional Logician is not necessarily the thinker who profits most from Logic. If he continues to refine his Art after he has outlived his progress in the knowledge of things and men, though he may still professionally cherish the early breath of logical consciousness in other persons, he nurtures, so far as lies within his own mind, a mere corpse.

And in the second place our interest in the topics within a system of Logic should be comprehensive, and in the modes of treatment by the several schools should be catholic.

If there could be a photography of the movements of thought and a microscopy or enlargement of the records, the conspectus of these outlines might be presented once for all in symmetrical arrangement, with true proportions, within their bounds and in their completeness. Some form of spiritual energy might do for the Sense of Method what light does for the eye, adapting the terms of its message to our capacity, while Thought so marks its own progress that "every track" is

a "flash of golden fire." A happy magic of presentation has to-day made plain many of the mysteries of ancient times—the way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, which Solomon declared so insolvable. But the way of Thought into the waiting Chaos of unreasoned things is still what physical motion once was, a problem that can only be solved piecemeal; our pattern of it must still be composite, a patchwork of, perhaps, ill-fitting strips of incongruous material. We must bring some determinations from the standpoint of the Rhetorician, some from that of the Metaphysician, some from Psychology, and some from Science. Were our ambition to make Logic a bright example among the sciences in symmetry of structure and procedure, we should keep to one point of view and adapt to logical utterance the dialect spoken on but one shore within the world of truth. But our aim is more practical, and we claim the licence which the Practical Sciences and written Arts claim—to include in our system whatever will serve. Speech that will help to stay the sinking energy of our inward perception is

precious, however mixed in its origin and however rudely organised for its intervention ; for the help that can be brought from only one point of view will meet some only of the necessities.

Vague, dull, and blank of feature as shadow-graphs must be a scheme of mere disputation or of argument or even of scientific proof, compared with the involution, subtlety, and deep-veined vitality of Thought itself. The Sophist clamouring near the city forum, or even the modern Tutor amid his text-books of science, must surely know that he is dealing with an embodiment that but

" Half reveals,
And half conceals, the soul within."

The Logic of Nominalism is an expression of expressions, instead of an expression of the full reality of our discernments.

Metaphysicians, on the other hand, when they distinguish the moments of the act of

seem to shine with the glory of the presence, we wanderers about the wide unknown are thinking of journeys, stages, sequences, phases and progress. The lightning and thunder upon the mount will not replace the pillar of cloud that leads by day, nor the pillar of fire by night, if these be taken away from before the people.

Psychology, a science of the human, would be the most natural progenitor of Logic, if there must be, indeed, a single pedigree. It is Psychology that names the Sense of Method and shows it in gross blending with the other endowments of the soul, and counsels the means to its health and growth. If any critic of these lectures, in earnest about the etiquette of provinces in Science, should inquire to what Science our eulogies of Logic belong, we should name Psychology. Yet this very office forbids us to ask from Psychology alone the delineation of Method itself. It would be a vain circle of interdependence if Psychology should justify Logic, while Logic itself should build its measures of Method out of items borrowed from Psychology. The circle has indeed been attempted, and ruins of Psycho-

logical Logic, the once commanding systems of Conceptualism, are mouldering in the literature of to-day. But we have compared the Sense of Method to the sense of motion, the instinct of the adventurous explorer, and it is easy to see how inadequate such science as the Physiology of muscular exertion would be to furnish language for expressing this instinct. There is a converse of the muscles with outer realities of Space which is beyond the view of mere Physiology. And similarly the Sense of Method is something altogether more ambitious and penetrating than mere psychological reflection on the sequences of the inner life.

The Sciences of external Nature, although the fruit and evidence of our capacity for Method, and although inclined to crowd out the Science of Method from our plans of education, have seldom claimed paternity to Logic or offered to impose their language on it. There are controversialists who propose that in our academies the systematic teaching of Logic shall give place to History of Science and descriptions by the teachers of each Science, of their own distinctive methods. They would wish

that the intuition of Method should be appealed to incidentally instead of being methodically trained, just as statesmen might rely for military power upon sudden levies of the populace for each emergency instead of maintaining a standing army. Such an appeal must use as its language an expert nomenclature of outer facts borrowed from the Sciences, but since Method is a thing of the Mind, must continually be slipping into a mere charlatanry of self-consciousness.

While there is material of expression to be won from the outer cosmos of things and events—for this gives the measure of what Thought achieves—there must also be contribution from the microcosmos of the mind, because this measures the cost at which it is achieved; just as in bodily movement there are both places that change and forces that issue. And while in our delineations of Method we may fix our plane and compass-points, as it were, by means of metaphysics, because the metaphysical picture of human experience presents each pulsation of knowledge stripped of its multitudinous contexts, and shows isolated as a point the simple touch of Thought against

Reality; at the same time our architectonic plans may be stolen from Debate and Proof, because there men "put on the show of" Method, just as, according to Butler, Ethics may steal from the moralising of the streets, because "every man you meet puts on the show of virtue." Some logicians value more what they gain from one resort, others from another, and according to their preference they elaborate the chapters on which the borrowed light most brightly falls. It is not true that our Science sprang into completeness at the word of Aristotle, like Minerva full-armed from the brain of Jove; and so heterogeneous are the materials from which it must be composed that we cannot hope that it may show the rounded, organic finality of the goddess. The Sense of Method itself is made divinely, and we trust that it contains the potentiality of all distinctions and combinations, but the midwifery or orthopædic surgery of our Logics is episodic, approximative and angular when compared with its fullness.

These considerations need not destroy our confidence in the promises of the Science. Sense of Method is already aged in its natural

industry, and has striven to note a thousand varied enterprises and phases in the play of Thought. Who knows which of the fading impressions may be stereotyped by any chapter of technique? Some by our regulative postulates, some by our syllogistic forms, some by our grades for logical system, some by our canons for investigation, some by our schemes for practical deliberation. It is said that long ago, when Earth was fresher and more spacious than now, man, instead of toiling at the round of crop-rotation and intensive cultivation, drove his herds from vale to vale, or drew his plough from field to field, and then he laughed at the spectre of diminishing returns which makes pale the face of labour to-day. Logic, like primitive agriculture, is nomadic and eclectic.

It would be a happy consummation of the progress of Logic if, with the aid drawn from its several arsenals of expression, it could proceed to describe the act of inference in completed symmetry, and lay out its varieties as though they were transitions in the development of an animal or the unfolding of a flower. This aim has been brought home to the con-

sciences of philosophic logicians by the precedent of Hegel. And to a conscience more sensitive to the suggestions of pure scientific aspiration than to the cry of man's need for expression of method, such a task is satisfying without more beyond. But if the aim of elevating our logical faculty into fuller consciousness is to remain supreme, symmetry must be made secondary to completeness. Logic must make separate pictures from points of view apart, like the double slides of a stereoscope, or through different transparencies as in colour photography. It must hope to unite them in a final construction, but inasmuch as the construction is one which, instead of being itself intended to bear the whole burden of a practical problem, as in the art of photography, is only a replica of a natural faculty which it is intended to second and support, the canons of procedure and the criteria of success are not so exacting; the stress is laid upon the elaboration of parts rather than the perfect joining of them in a whole, just as in Therapeutics and Surgery the task undertaken is to stimulate or free from obstruction definite separable

functions of life, while Nature herself combines them in complete and perfect vitality. And even in Arts which deal with some special accomplishment of our whole vitality, and achieve this as a completed system, the teachers, from the drill-sergeant to the music-master, know that it is the preliminary isolation of aspects and separation of exercises that makes the difference between a serious artist and a charlatan. Delsarte, the elocutionist, has carried such an ideal of discipline into a branch of Art that in several respects may claim a special kinship with Logic—the Art of Dramatic Expression. Nature teaches freely the schemes of organic expression which can reveal to the world the stresses and storms of feeling that pass within; and elocution must bring home to our self-consciousness these schemes in clearer outline and for permanent reference. But Delsarte proposed that each organ of expression should be disciplined separately in the consciousness and command of its own facilities, and that the facilities of Attitude, Gesture, and Vocalisation should also be mastered separately so far as they belong to each organ. The several organs

are thus made alert and free to contribute each its own element, while Nature compounds the fluent whole within. Similarly, the task of sustaining and refining our consciousness of Method is a task that cannot be accomplished by an approach from all sides at once. This Consciousness, like that of Expression, has different aspects, which form and dissolve in ever-new complexity. What we can do is to isolate one aspect at a time, and give to each its own distinctive system of symbols. The impatience and ambition that refuse to waste time with any system of logical formulæ not adequate in itself to the fullness of real Thought, pass by the only available access to a full discipline.

There are two dominant aspects of our logical consciousness which need separate exposition because they measure the movements of Thought differently, and so differently as to be themselves incommensurable with each other. One marshals an array of dates in Time and localities in Space; the other traces plans of coherence within the variety of Nature, whatever the times and places of its appearing. In the records of social controversy and

in the diaries of personal deliberation we may nearly always discern both these measures ; and the two appeals sometimes join in corroboration of each other, sometimes divide their utterances into hostile camps and contend for mastery within the realm of our convictions. Peace, indeed, is here as in the political life, always on the lips of war. We are always professing to approach Nature—

“Considering everywhere
Her secret meaning in her deeds.”

But there is a fate which hurls the deeds like an avalanche upon some cherished meaning, or plants the meaning in entrenchments against the assault of deeds.

Judicial Law, as well as External Nature, is a cosmos of meaning and deeds ; and while King Charles's Treasury invoked judgment on defaulting Hampden with the “bead-roll of examples and precedents of former ages,” Hampden's advocates marked out against these the inward reason and limit of constitutional right. The seaports had borne, unquestioning, aids and subsidies and tonnage and poundage on maritime merchandise, but “if

His Majesty hath power to impose on merchandise whatsoever him pleaseth, there is no need for him to tax the inland counties; and if he hath not power to do this, still less can he tax them."

Within the legal cosmos judicial intellect must make such terms of peace as it can between meaning and deeds, but in the larger world outside there come problems over which war may rage interminably. The same poet who sets out to consider the secret meaning of Nature in the deeds, ends his course of consideration by planting a meaning into permanent contradiction with the deeds—

"'So careful of the type?' but no.

From scarped cliff and quarried stone

She cries, 'A thousand types are gone

I care for nothing, all shall go!

. . . And he, shall he,

Man, her last work who seem'd so fair,

.

Who loved, who suffer'd countless ills,

Who battled for the True, the Just,

Be blown about the desert dust

Or seal'd within the iron hills?

No more? A monster, then—a dream,

A discord."

It is true that for Thought it is Meaning that is final. Contradiction can only endure for ever where meaning is pitted against meaning—the meaning which emerges mechanically from a geological history of deeds, and a meaning which Faith or a more comprehensive outlook of Reason has prepared in order to gloss the history; the meaning which grows with a series of monarchical exactions, and the meaning in which these are construed and limited for the sake of civil freedom. But while meaning is “first in Nature,” according to an ancient phrase, deeds are “first for Man.” And Method is of Man, for whom deeds are first, and marshals deeds that are as yet unready to tell their secret, however surely they have one. It thus comes to pass that the track of Thought is marked by limiting lines drawn within an infinitude of Extension, and from such limits as the application of names, the identification in judgment, the enumeration of instances for Induction, a special factor enters into the measurement of Method. While the consciousness of some large movement is unfolding, varied limits of Time and Space flash in and out of the bio-

graphic picture in varied perspective towards each other, and in varied involution with the deeper filling of Intension. Logic may distinguish the occasions which call for a limit, as in the classification of Terms, or the possible perspectives of one limit towards another, as in the doctrine of Immediate Inference, or towards a system of others, as in the Syllogism and in the still more comprehensive symbolic schemes of qualitative Algebra. We must see a limit as the same though it fastens differently upon intension, as in Convertend and Converse, and that a complex of limits is the same though projection or foreshortening in our view of it may be different, as in equivalent Moods of the Syllogistic Figures. A ripple on the sea of truth may be crossed and the wing of Thought may dip from many possible directions. That time-worn platitude of man and mortality comes to us again and again palpitating with the interest of some new context. It has served to steady the valour of Horatius, or to solemnise the dialectics of St. Paul, or to relieve the broodings of Hamlet, or to chasten a gibe of the Lady Beatrice. And to each several context it joins on through a

special fringe of logical adaptation, while the emphasis of Thought distributes itself among the elements of the total conception with some special favour.

The physician who cares for skin and limbs and applies a hygiene of exercise, habit, and diet, does not necessarily forget that the main issues of life are out of organs more deeply secluded both from harm and from aid; and the elaboration of formulæ for the consciousness of extension does not imply that these constitute the most searching therapeutics of Method. While Thought surveys all time and place, its business consists in rescuing from temporal and spatial entanglements the loves and hates that are eternal and unconfined in Nature. And a generation of students whose literary heritage includes the work of J. S. Mill is not likely to forget the technique of the Intensive. In Mill's system the pictures of Method are more cloudy and elusive than the demonstrations of the Formalists, but there is no possibility of our doubting that they are more realistic. The technique of Intension stretches its arm more randomly towards our perishing intuitions but it reaches deeper

into the gulfs, and, grasping, is stronger to save.

In these lectures we have disclaimed the purpose of expounding even in outline the content of contemporary Logic or appraising its success in its mission to our age. We can only make plain that this unique mission imposes unique procedure and principles of perfectness, and, indeed, invites us to compare our Science with the ideals of exposition in Art rather than with those in sciences where proof and demonstration are ends in themselves. The technique of Extension and that of Intension combine within the same aggregate of printed pages because they conspire for the same practical end. And each between its preface and its conclusion moves through gradations of complexity, because that is the condition of sound Art as well as of Science. An account of these gradations would be a Logic. While we stop short of this, let us at least learn where the series begins and whither it tends. Units or elements of Method become aggregates or compounds, and these become systems. What is this "Method," and when have we found the prime manifold, and when achieved

the architectonic completeness? Logic may be lingering over a simplicity of Thought that has no place in Method, or it may prematurely write its *Finis* under a congeries of simplicities that falls short of the vital whole of Thought. There may, in fact, be discerned in our current Logic what might be called an Illusion of the Atom and also an Illusion of the Mass. A student of Physics might wander into speculations as to the Atomic. A student of Physiology might think of our human organism as a mass rather than a system; he might forget that the constitution and functions of organs are not self-sufficing, but must finally sustain a scheme of corporate action on the world around.

We have been insistent in these lectures that the aim of Logic must be to help an inward intuition, to quicken a certain act of the soul, in which Method emerges from the shadows of unconsciousness and thenceforth may be remembered and recorded. Such an act of reaching into darkness and dragging into light may be noticed in the soul when dealing with other activities as well as with Method. We have already mentioned the drill-sergeant, the music-teacher, and the elocu-

tionist. These, and other instructors in artistic accomplishment, set themselves to rescue movements from the fatality of the unconscious, to marshal them in reasoned sequence, and finally to restore them to the unconscious once more, but sworn to the service of reason, and listening for the lightest whisper of recall. In some Arts, such as the virtuosities of Music, there must intervene between rescue and restoration long discipline of repetition and practice. Few violinists would echo the boast of Olaus Bull, that when he had once mastered intellectually a problem of his Art, the strings and the bow would obey. "More common natures," remarks one of his admirers, "cannot spare their hands from the neck of the instrument." But some Arts are so deeply in sympathy with the aims of the Unconscious itself that the mere entry of a movement into inner illumination suffices to make it vassal to the Art. Many of the movements of Expression have only to become conscious and they will constitute at once an artistic accomplishment. And in so purely spiritual an Art as the culture of Method, the whole procedure consists in illuminating the darkness of the

merely natural. Method that is conscious is Method under the refining and perfecting touch of the ideal. In this unique sphere to know is to do, and Science is necessarily Art.

Now if, and so far as, there may be constituent moments of Thought that owe no fealty to Consciousness, but are given once for all in their final perfection by Nature, these are beyond the interests of Logic, and, indeed, outside the meaning that should be given to the term Method. Of this kind are the moments by virtue of which Reality can be touched and grasped by a power so alien to it as Thought is. They are as essential when I look at this spot of earth or strip of sky as when I picture the climate of the Pole, or the incandescent atmosphere of a fixed star. Through wide circuits and winding approaches, metaphysical polemics may bring them into consciousness, but this consciousness is different from the intuition of Method, and has a different value for our intellectual life. The founders of our modern Epistemology have confessed that their doubts and laboured assurances of the Library must dissolve when they enter the Street—an "unsubstantial pageant" leaving

not a rack behind. The philosophic consciousness of elements has no influence on the ever-renewed activity which furnishes them. In Ethics there is a doctrine that it is the works of a man and not his mental structure that should stand at the bar of Conscience. And we may say in Logic, that it is only the dynamic elements of Thought, those through which there is progress, that can be vitalised by Consciousness. The work of the metaphysicians has a use in Logic, but the constituents out of which they build their conceptual structures are not Logical, just as the Atoms of Chemistry are not the Molecules of Physics. The province of Logical construction begins where that of metaphysics ends.

In our second lecture we noticed the interval that separates ordered systems of Science from the "far-flung battle-line" of personal life and fate, and on the consequent waste of human resource, when we fail to bring our aids to frontal array at the moment of need. The waste is being lessened by the many Applied Sciences of our time, and not, indeed, without some danger that the zeal for Application should eat up the zeal for Science. And the

task of Logic is not complete unless it provides formulæ for bringing the stores of Pure and Applied Science into service for the deeds of hour by hour. It is a happy compensation for the slovenly empiricism of Mill in regard to the inlets of knowledge, that this empiricism makes him remember oftener that knowledge is also empirical in outlet. While he is describing each method of Science he forecasts the sphere where the generalisations may be applied, and values it for practical use. But learners of Logic must inquire for some more specific guidance in a life of rational decision than these estimates. While Science is extending its borders nearer the requirements of practice, and annexing intervening wilds, Logic must not only follow its advance, but must already anticipate its arrival. We must not rest content with symbolic structures of identity in time and place, nor with schemes and scales of intimacy in the association of Nature's variety. But we must proceed to those more intricate patterns where syllogism and induction converge upon details of personal narrative, and upon prospects that in turn rivet our attention and decide from hour to hour the channels into which our effort

must flow. History and Foresight, as well as Science, grow into the stem of perfected Thought, and the "bright consummate flower" of their evolution is the consciousness of their organisation. The province of Logical criticism must extend quite up to the boundary where Thought passes into action.

LECTURE V

METHOD IN PSYCHOLOGY

WE have, in the course run by these lectures, left behind us the Delphic precept to self-knowledge as it shows in its native breadth of significance, and have specialised it into a precept to scientific self-knowledge, that is, to Psychology. The broader counsel has fascinated many generations, but the narrower is likely to fall upon unwilling ears.

Teachers of Logic have lamented that their science does not widen the historical or scientific horizon, does not bring far or hitherto secret events newly into the range of knowledge, but only as it were shifts the light that falls on ground that is familiar, and shows the foot-prints of our reason there. But Logic shows at least something that needs showing. Logical perceptions do not swim into the intellect

with the ease of colours or sounds when eye or ear is open; and we marked by the term Intuition a mystery and a difficulty such as does not exist for External Perception, or even for Inference, and certainly not for the consciousness of what happens entirely within the soul.

The psychologist may join the logician in lamenting that he teaches merely the familiar. Neither of them has any message for an Athens where people spend their time "in nothing else but either to tell or to hear some new thing." But the psychologist meets with the further discouragement that what he describes is not only familiarly known but, unlike logical method, is inevitably known. Day and night the facts surround our understanding, and there are not eyelids that can close and screen off the presentation.

Even philosophers who have carried doubt to the farthest verge of its domain, and questioned every nascent thought, have ended by withdrawing any challenge to the deliverances of consciousness. These alone need no password in order to enter the citadels of human belief. The conscious, it is supposed, need only happen in order to be known; and,

indeed, some would say that it cannot happen until it is known. "If I did not know that I knew, I would not know ; if I did not know that I felt, I would not feel ; if I did not know that I desired, I would not desire." This corner-stone of a once famous system of philosophy was left undisturbed even in the comprehensive polemic by which, half a century ago, Mill, like some Samson of the Intellect, threw down the imposing piles. "When we have a feeling," Mill himself declared, "we have at least some sort of assurance or conviction of having it." And the final explanation of how knowledge is possible seemed to him to be reached when once he had shown that all the knowable consists of feelings and relations between feelings.

The founder of modern psychology, Locke, contrived to unite his view that "the operations of our minds will not let us be without, at least, some obscure notions of them, and no man can be wholly ignorant of what he does when he thinks," with a sense of the urgency of deliberate self-observation. The operations of our minds, "though they pass there continually, yet like floating visions, they make

not deep impressions enough to leave in the mind clear, distinct, lasting ideas, till the understanding turns inward upon itself, reflects on its own operations, and makes them objects of its own contemplation." He that "contemplates" the operations "cannot but have plain ideas of them," but not "unless he turns his thought that way and considers them attentively." And the need for a scientific review of the mind as a whole arises thus: "The understanding, like the eye, whilst it makes us see and perceive all other things, takes no notice of itself; and it requires art and pains to set it a distance, and make it its own object."

* Locke's faith in passive self-consciousness was not thorough enough to stay his zeal for "art and pains," but a larger credulity might have brought in its train the curious psychological scepticism which we noticed in our first lecture, and clouded over the "great advantage" he foresaw in the labour of inquiry. Passive consciousness cannot swell indefinitely with content, and the consciousness of psychological effort must when it enters displace some other possession of the soul. And in any case there

is the authority of Kant that "Observation alters and distorts the state of the object observed."

Thus philosophy itself might seem to justify indolence. The labour of self-scrutiny is needless, for we are born into a complete franchise of the privileges of knowledge. Our intellect may count its goods laid up for many years and take its ease and be merry. And it is also useless, for we cannot by taking thought add one cubit to our intellectual stature.

But it is not only the illustrious Locke and successors passing on the torch of modern Psychology, and leisured aristocrats of the intellectual community, privileged to work at the useless, who have renounced the fatalism of merely passive consciousness. We have all woven for ourselves with some degree of "art and pains" a web of knowledge in which the "some sort of assurance" described by Mill is "as it were set at a distance" and "considered attentively." Nature has intended us and taught us to meet the passive incident everywhere with activity. In the function of external perception she has not left the eye to merely take an impress from sunbeam and shadow

as they fall, but has joined with it a restless mobility that searches out and meets them. She has not left even the skin to wait the casual approach of what is material, but has folded it over a hand that goes out and compels things to submit to manipulation. We must not presume that our faculty of self-knowledge is unendowed with some corresponding possibility of self-help. Nature, although herself unconscious, has strangely enough published, as it were, studies of her own in the psychical life of her creatures—studies that bear indeed the hall-mark of thought, inasmuch as they can deceive.

“O, that infected moisture of his eye,
O, that false fire which in his cheek so glow'd.”

The blush of shame, the pallor of fear, the tensions of anger, the suppleness of affection, the listlessness of depression, and many other natural reactions of the animal body, show that Nature recognises and classifies events that happen in the mental world.

That our common human thought has learned something of Nature's lesson we may see by turning almost any random page in

autobiography or personal memory, or by going wherever men congregate and words are bartered from lip to lip. There the merely organic manifestations of feeling give place to verbal expression; and this is no longer, like organic expression, the thought in Nature about things of the soul, it is the thought of the soul about itself, and bears the impress of self-scrutiny. There is here, besides "some sort of assurance" of mental events, recognition, distinction, and generalisation; the spiritual continuum is divided, a seamless band is rent, a texture is unravell'd. No mother, when once the child has learned

" . . . the use of 'I,' and 'me,'
 And finds 'I am not what I see
 And other than the things I touch,'"

would be content if its confidences did not define the picture of troubles or joys under the grey dawn of self-consciousness. Society and social institutions would fare badly if the utterance of wishes and purposes involved no intelligence and so carried no responsibility. The ceremonial inquiry of Justice would be a mockery if the prisoner's plea assumed no memory of

motive or conviction as to malice. Our books of medical diagnosis would contain no lists of "subjective symptoms" if physician and patient did not compare their meanings in the description of feelings. The romance of modern courtship would evaporate if the protest of Beatrice, "I confess nothing, nor I deny nothing," were the whole possible burden of a lover's vows. There would be no contagion in religious zeal, if there were no self-committal in penitence or pious exultation. The communion and community of human life and happiness rest on personal confession, and before there can be a first whisper of confession the "some sort of assurance" that merely floats and drifts with the stream of mental events has been transformed. Direct assurance of conscious events has merged into judgment, and with judgment untruth as well as truth is in the air, the day of psychological indolence is over and the day of "art and pains" has begun. There may be the perverse self-abasement of Hamlet, "I am myself indifferent honest, yet I could accuse me of such crimes that it were better my mother had not borne me"; or there may be the fatuous self-com-

placency of the Pharisee, "I thank God that I am not as other men are." True confession must distinguish itself from untrue. And hence in the history of philosophy we find the creed of universal doubt betrayed in mid-career because it is a creed; there comes a challenge to sincerity, and when the "dubito" goes forth to contend like some man-at-arms, it fraternises with belief.

Some psychologists have too readily accepted the vocabulary of confession, and incorporated its distinctions of content into their own exposition. Mere names have been allowed to transfer their individuality to Feelings; or because our common converse takes a threefold attitude and interests itself separately in Knowledge, Feeling, and Will, the systematic doctrine is divided on a threefold plan. Such Psychology is like Primitive Justice, when Oath was the mode of proof and the number of oath-helpers who would swear to an offender's innocence was conclusive without trial of the grounds of their sympathy. The real value of the vocabulary of personal confession is like the modern function of the King's Grand Jury, it finds the "true bill" for public inquiry. It reveals a domain

which unorganised Art and Pains have already conquered from passive consciousness, and lays upon Psychology the burden of retracing the conquest and making every stadium sure.

And if the course of development through which our judgments of Confession have come to us be retraced, we shall find other judgments, more elemental, on which they must have supervened. Confession is more impressive than these, as is "the bright consummate flower" than the "root" or the "green stalk" from which "in gradual scale sublimed" it springs. But these elemental judgments are a surer starting-point for the scientific reconstruction of self-knowledge and will furnish us for a fitter response to that "call of a Cosmic Providence" which we worded in an earlier lecture.

The practitioners of hypnotic suggestion sometimes profess to erase from the vocabulary of their victims some specified word, without disarranging the endowment of speech that remains. Let us now imagine such a universalisation of this influence that, as though by Omnipotent command, we have all lost "the use of I and Me," and the voice of Confession has been made mute throughout the length and breadth

of human society. The currents of personal consciousness would still flow. And as we turned towards the outward scenery of our daily experience, we should notice the play of physical influences upon sense-organs like our own, flitage of scents, impact of mass upon the skin, beat of sound upon the ear, ripple of light upon the eye. We should also notice a play of influences from the organisms upon the outer world, gesture for observers, speech for hearers, movement and manipulation. Such influences would not remain a chaotic infinitude while we thought, but would from moment to moment start into definiteness and order, "won from the formless infinite" under the attraction of our own conceptions. Light would carry to the eye shapes of danger, utility or beauty, movement would be transfigured into devices of escape, aggression or kindness. Our conceptions would not, however, be the same that moulded our other knowledge, but would be new made, and so made as to serve our purpose of linking influences that fall to influences that emerge. What are curiosities of mechanism in the idleness of the gun-room, are agents of destruction on the battlefield.

Each momentary total of perceptions and actions must be joined and welded by an interpretative law. The psychological "glance" which saves us in the day of our reckoning with spiritual forces is what envisages this law. Before Captain Mercer's eyes there loomed the approaching column of Cuirassiers, and there fluttered the disorder and unsteady firing of the squares, and he linked these through panic as the interpretation. And Omniscience surveys the whole environment and all the works and words of man, and the book of doom is the record of interpretations in terms of the spiritual.

When our intelligence furnishes itself to interpret linked incident and action, self-knowledge, even if it has not as yet accomplished the feat of explicit personal confession, must already have left behind the "some sort of assurance" that belongs to passive consciousness. It has fringed its own conscious content with details of outer occasion and outer consequence, or it could not seal with the conscious content of other beings the bond between occasion and consequence for them. And this interweaving of the outer with the inner is the

primitive judgment out of which all interpretation and confession must alike proceed.

The pictures of mental life which cover the unnumbered pages of autobiography, history, and other literature are psycho-physical, just as much as studies with Kymograph and Æsthesiometer and all the mechanisms of the modern laboratory are. Such dumb inquiry as seems to be in the eyes of our companions from among the brutes, is, if it is intelligent, obviously psycho-physical: and even such involutions of introspective meaning as the protest of womanly modesty—

“I knew

He thought I thought he thought I slept,”

must enclose a core of physical definition. And Psychology can have no other way than poetry or history has of pointing to the ultimate burden of its meaning. Its conceptions must be pencillings of the external, filled in with colours from the internal. Cognition is a phase of mind which responds to the infinite variety of the world; Sensation is a response which is due wholly to the impact of the external influences of the present moment; Feeling is a phase of mind which gives to our activity

a bias of adaptation to the requirements of the world ; Resentment adapts us to the demands of a wrong we suffer. Like Physics, Psychology must face all outer influences with the questionings of experiment and analysis, and like Ethics or the proposed science of Ethology, it must follow the inner activity on its way to the outer world and must verify and synthesise it there.

There are psychologies conceivable that would be content with the data of outer occasion and reaction, and would proceed to link them without introducing terms of Self-consciousness into the interpretative law. No such terms are wanted between the touch on the knee and the jerk of the foot in the neurologist's consulting-room. Then why between the nearer gleam of the cuirass and the looser grasp of the musket on the ridge at Waterloo ? But while we need not be afraid that outward references will cheapen the value of our Science or trail its pure garments in the dust, we should miss all its higher destinies by lingering on this materialistic level. The call of our cosmic Providence would not be answered by slow elaboration of physiological and bio-

logical conceptions; no more than the ends of Algebra would be attained by extensions of Arithmetic. The "I" and "Me" we had provisionally banished must be recalled; and sequences between incidence and reaction in organic life must be translated into and symbolised by the facts of inner experience.

From mere natural acuteness or industry of the introspective faculty, Psychology distinguishes itself by discarding transient motive, it seeks a permanent end, the fullness of knowledge; from History, by forgetting individual interests and remembering only the impersonal; from the moral arts, such as Education or Legislation, by widening its hopes beyond the special determinations of human will. Its difference from all is in the more severely abstract meanings that are needed for a science, and the more attenuated and colourless outward indices to meaning that must be selected. It moulds its conceptions in the thin, wide framework of temporal and structural modes.

The incidents that moment by moment touch the border of the spiritual world must always mingle their message with that of a larger

multiplicity that has touched it during past hours and years. A message may be for ever saddened by these, as in Iphigenia's reminiscence,

"I was cut off from hope in that sad place,
Which yet to name my spirit loathes and fears."

Or it may itself remain to perennially surprise some visionary like the gleeful poet—

"I gazed—and gazed—but little thought
What wealth to me the show had brought."

A theoretic subtlety of physical science is, that no motion can pass out finally from the physical world either into the mental or elsewhere; and if this is true, another paradox is also true, that no stir within the mental world can ever pass away into the physical or into a void. There must be in Psychology a scheme for persistent or recurrent manifestation.

But the inner world differs from the outer inasmuch as it organises into a hierarchy of systems all stir and incident as they befall. The question has sometimes been asked whether some hard fragment falling on our earth from a far planet could have brought the seeds of life locked within its close substance. But a more

earnest question would be whether an impress could ever enter the mind of man from the material world without starting into life, absorbed by some system of thought or purpose, as the vision of the flowers was absorbed into the life of poetic fancy—

“Fluttering and dancing in their glee,
A poet could not but be gay
In such a jocund company.”

Psychology, therefore, must outline the structural schemes in which the changeful contents, new or old, may have their portion; it must be the architecture as well as the temporal programme of the soul.

If Psychology could not be more than a scientific reconsideration of the confessions of men, or of the personal narrative of the psychologist himself, there might always be an uneasy doubt as to whether it were truly entitled to be called Science, and to the confidence and hope which we associate with that brave name. Some Logicians have laid down as a postulate limiting the horizon of their own and consequently of all authoritative science, that the world of objects under view

must be the same to all minds. The world of the Psychologist's experience, however, is one into which no person except himself is privileged to look. The very definition of a spiritual event might be that it is immediately knowable by only one person. Then, how can the Psychologist's words mark out objects of thought that are common to all minds? We who hear are not enabled in the last resort to gather as spectators round the same show of being. We need not ask for signs and wonders such as are the easy evidence of merely physical truth; we accept the inwardness of the new discipline; but we must know that this is the kingdom for which we look and not another.

Now the outer occasion and consequence of an inward event are open, like the data of Natural Sciences, to all observers who will take the pains needful to identify them. Whether or not there can be a Science of the inner life, there can be by virtue of psycho-physical definitions a scheme of discipline common to mankind under which each man can watch the phases of his own inner life. Psychology can at least be a guide to the sole spectator in his use of "art and pains." And if the kingdom we

look for is a personal discipline rather than a body of doctrine, we can know the genuine and true, and reject the fraudulent and false.

But let the demand be still pressed home: Is the Psychological discipline one that can compare with the tried discipline of the sciences in which the collective intellect of our race has taken possession of all the imposing variety and glory of the natural world? We have noticed that Logic in being a Science becomes an Art; does Psychology in being a Discipline become a Science?

The psychological observer works under the condition that every feature he marks out amid the internal totality shall take its place in a series and system of conceptions resembling logically the sciences of the common world. Where once he saw only blurred and shifting masses of spiritual content, he must see recurrent elements and forms of structure, and interplay of far and near in time. This is, perhaps, not all that happens in the study of Natural Sciences, but even among these there are wide divergencies of achievement.

Perhaps the kind of achievement we may expect from Psychology may be paralleled by

that of the theoretical analysis which brings to the musician a more comprehensive grasp of any "concourse of sweet sounds"; or by that of early Jurisprudence in the moulding of Law; rather than by that of the Natural Sciences.

Early Jurisprudence began by laying bare those lines of fissure in social privilege of which the causes were most universal and deepest in Nature's order, differences between persons, things, or occasions, which to subsequent jurists seemed suggestions floated from the golden age, and which modern metaphysics has styled eternal. Under its influence the Prætorian Law of Rome fitted itself to sustain expanding empire, and to enter into the warp and woof of all later systems of legislation. It was not the cosmopolitan Sources of the Prætor's Edict nor the force behind it, which gave an authority so enduring, but the deeper distinctions in the social occasion of Law.

And it is with such deeper distinctions in the structure of mental events that the Psychologist can regulate and reform the practice of self-observation. By the side of distinctions whose interest is personal and temporary he sets distinctions that are universal and imperishable

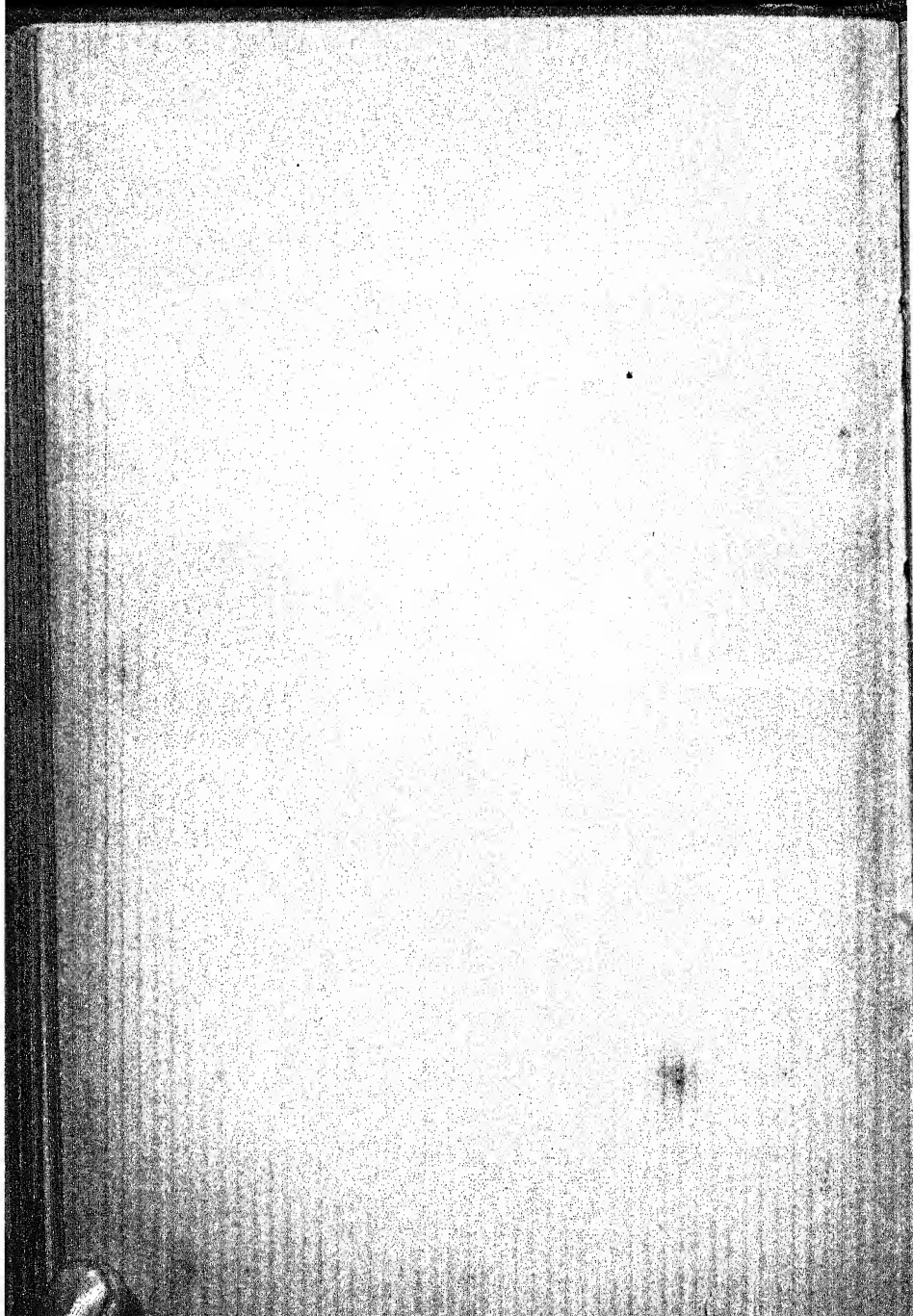
At each moment of inner perception a psychological bias of our attention reinforces the differentiations which are most fundamental. The transient is received into a framework of the everlasting. Psychology prepares beforehand a broad conceptual environment into which the many acts of introspective perception through all our years may be born ; as this outer world was once prepared for the perennial birth of herb and beast, when "the waters that were under the firmament were divided from the waters that were above the firmament."

Many cheerless negatives have been written by critics of Psychology as to the functions of Science which it can claim to fulfil. It may not, indeed, take the place of Experience, in the way that Geography can take the place of Travel, or Calculation can save the labour of Measurement. It may not furnish as its conclusion principles clear enough to guide teachers, legislators, or other men of practice who have not undergone the personal discipline of following its procedure ; in the way that Optics may furnish principles for the Surgery of the Eye, or Chemistry for Agriculture. What it can do is to bespeak a richer profit

from the course of personal experience as this unfolds, to refine and elaborate our interpretations of social incident, to illumine literature, and so enlarge such endowment as we may have of practical wisdom. This is not everything; but it is the specific apology of Introspective Science for answering the call of the Providence of mankind.

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CONTENTS.

	PAGE		PAGE
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CHILDREN'S BOOKS	31	MISCELLANEOUS AND CRITICAL	
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		COLONIES, ETC.	10
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